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ASPECTS OF REVELATION

There was the true light
Which lighteth every man,
Coming into the world.

ASPECTS OF REVELATION

BEING THE BALDWIN LECTURES FOR 1900

BY

CHAUNCEY B. BREWSTER, D.D.
BISHOP OF CONNECTICUT

LONGMANS, GREEN, AND CO.
91 AND 93 FIFTH AVENUE, NEW YORK
LONDON AND BOMBAY
1901

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Press of J. J. Little & Co.
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TO THE
RIGHT REVEREND THOMAS FREDERICK DAVIES, D.D., LL.D.,
BISHOP OF MICHIGAN,
NOT ALONE ON ACCOUNT OF A FAMILY FRIENDSHIP
OF SEVERAL GENERATIONS,
BUT, MOREOVER, IN RECOGNITION
OF HIS WISDOM AND SCHOLARSHIP
AND OF HIS CHARACTER,
THESE LECTURES, DELIVERED WITHIN HIS DIOCESE,
ARE AFFECTIONATELY DEDICATED.

EXTRACT FROM THE DEED OF TRUST IN ACCORDANCE WITH THE PROVISIONS OF WHICH THE BALDWIN LECTURES WERE INSTITUTED

"THIS INSTRUMENT, made and executed between Samuel Smith Harris, Bishop of the Protestant Episcopal Church in the Diocese of Michigan, of the city of Detroit, Wayne County, Michigan, as party of the first part, and Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, of the State of Michigan, Trustees under the trust created by this instrument, as parties of the second part, witnesseth as follows:—

"In the year of Our Lord one thousand eight hundred and eighty-five, the said party of the first part, moved by the importance of bringing all practicable Christian influences to bear upon the great body of students annually assembled at the University of Michigan, undertook to promote and set in operation a plan of Christian work at said University, and collected contributions for that purpose, of which plan the following outline is here given, that is to say:—

"1. To erect a building or hall near the

University, in which there should be cheerful parlors, a well-equipped reading-room, and a lecture-room where the lectures hereinafter mentioned might be given;

"2. To endow a lectureship similar to the Bampton Lectureship in England, for the establishment and defence of Christian truth: the lectures on such foundation to be delivered annually at Ann Arbor by a learned clergyman or other communicant of the Protestant Episcopal Church, to be chosen as hereinafter provided: such lectures to be not less than six nor more than eight in number, and to be published in book form before the income of the fund shall be paid to the lecturer;

"3. To endow two other lectureships, one on Biblical Literature and Learning, and the other on Christian Evidences: the object of such lectureships to be to provide for all the students who may be willing to avail themselves of them a complete course of instruction in sacred learning, and in the philosophy of right thinking and right living, without which no education can justly be considered complete;

"4. To organize a society, to be composed of the students in all classes and departments of the University who may be members of or attached to the Protestant Episcopal Church, of which society the Bishop of the Diocese, the Rector, Wardens, and Vestrymen of St. Andrew's Parish, and all the Professors of the University who are communicants of the Protestant Episcopal Church should be members

ex officio, which society should have the care and management of the reading-room and lecture-room of the hall, and of all exercises or employments carried on therein, and should moreover annually elect each of the lecturers hereinbefore mentioned, upon the nomination of the Bishop of the Diocese.

" In pursuance of the said plan, the said society of students and others has been duly organized under the name of the ' Hobart Guild of the University of Michigan;' the hall above mentioned has been builded and called ' Hobart Hall;' and Mr. Henry P. Baldwin of Detroit, Michigan, and Sibyl A. Baldwin, his wife, have given to the said party of the first part the sum of ten thousand dollars for the endowment and support of the lectureship first hereinbefore mentioned.

" Now, therefore, I, the said Samuel Smith Harris, Bishop as aforesaid, do hereby give, grant, and transfer to the said Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, Trustees as aforesaid, the said sum of ten thousand dollars to be invested in good and safe interest-bearing securities, the net income thereof to be paid and applied from time to time as hereinafter provided, the said sum and the income thereof to be held in trust for the following uses:—

" 1. The said fund shall be known as the Endowment Fund of the Baldwin Lectures.

" 2. There shall be chosen annually by the Hobart Guild of the University of Michigan,

upon the nomination of the Bishop of Michigan, a learned clergyman or other communicant of the Protestant Episcopal Church, to deliver at Ann Arbor and under the auspices of the said Hobart Guild, between the Feast of St. Michael and All Angels and the Feast of St. Thomas, in each year, not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth; the said lectures to be published in book form by Easter of the following year, and to be entitled 'The Baldwin Lectures;' and there shall be paid to the said lecturer the income of the said endowment fund, upon the delivery of fifty copies of said lectures to the said Trustees or their successors; the said printed volumes to contain, as an extract from this instrument, or in condensed form, a statement of the object and conditions of this trust."

PREFACE

THE following lectures were prepared primarily for the audience presupposed by the terms of the foundation—an audience of college students, intelligent and thoughtful, but not versed in theology.

It is noteworthy that, in our time, all higher thought, of whatever school, touching religion concerns itself earnestly with the subject of revelation. This large subject I have by no means attempted to treat exhaustively. But it has been my aim to present some aspects thereof in a review of the increasing manifestation of the true Light which lighteth every man, coming into the world.

The key-note of my theme will be found in the fourth lecture, which treats of personality. Just now there is, in certain quarters, a fashion of thinking and talking of the Deity in a vague, impersonal, and sometimes unintelligible way, which is not without menace to old landmarks of truth and right.

For another reason, also, I would call atten-

tion to a revelation of personality. Not a few writers upon theological subjects to-day are founding their conclusions upon a unity of nature between God and man. Such ground, however, is not beyond question. God is not to be identified with man except as, in the Incarnation, the divine and human natures were joined in one Person. The theories above referred to, however, would seem to base the Incarnation upon a prior and essential unity between God and man. A unity of likeness and correspondence may be supposed, but not, I hold, of identity. Certainly God is not the same as man. Between God and man there must be recognised to be the difference of some essential distinction. The common term between them is found only as human nature is brought within the larger category of something which it shares with the divine nature.

Now there is something which man does share with God, and that is personality. Here, I venture to think, is to be found that common term which has been sought. And my contention is, that, while there is not between God and man an identity or unity of nature, there is a certain kinship through the personal

relations in which God has revealed Himself. This, to my mind, seems to meet the difficulty of maintaining a distinction between God and man without the separation of an impassable distance, and to furnish that which has been desired as a basis for the facts of divine inspiration and Incarnation.

In the fifth lecture there is manifested toward the critical study of sacred Scripture an attitude which may possibly fail to commend itself to some persons. I do not, however, see how any honest investigation of the Holy Scriptures can be regarded with apprehension by one whose faith rests not on a Book, hallowed and precious though its pages be, but upon a divine Person. Some years ago, the late R. H. Hutton remarked: "Bibliolatry has been, and is likely long to be, the bane of Protestant Christianity."[1] The Catholic position, however, affords ground whereon to await the assured results of Biblical criticism with equanimity, and in the firm confidence that the truth as it is in Jesus has nothing

[1] *Essays Theological and Literary.* Second Ed., 1880, vol. i., p. 115.

whatever to fear from anything that shall be found to be true.

The doctrines of the faith it has not been my attempt to treat with anything like theological completeness. For example, the Virgin birth of our Lord I have assumed. So also, in referring to the Atonement, the doctrine of forgiveness has been touched upon only by implication. Indeed, the Incarnation and the Atonement have been considered only in relation to the process of revelation which was my subject.

In publishing these lectures as required by the conditions of the trust, I could not fail to be aware of some, at least, of their deficiencies. Let me say that, while I esteem it a peculiar privilege and honour to be in this way associated with the memory of the generous layman who endowed this lectureship, and of my beloved Bishop of former days, whose large purposes this foundation was intended to serve; yet I would indeed that my fulfilment of the office thus laid upon me might have been more worthy of my great subject than the pressure of somewhat exacting duties has allowed.

HARTFORD, CONNECTICUT,
Lent, *A.D.*, 1901.

CONTENTS

LECTURE I

A Revelation in Nature

PAGE

Meaning of the term Nature 3, 4
Nature appealed to in Christ's teaching . . . 4, 5
The Symbolism of Nature 5, 6

I. Spiritual Significance of the Material World 6
1. A general fact, to be distinguished from particular interpretations of it 7
2. Modern prophets of Nature 7, 8

II. The Natural Revelation and the Scientific Aspect of the World 8, 9
1. A manifestation through the mechanism of Nature. 9
(1) In scientific thought a reaction from Materialism 9, 10
(2) The interpretation of Force . . . 10, 11
(3) The expression of Spirit through matter . 11, 12
(4) Self-expression a characteristic of Spirit . 12, 13
(5) This spiritual significance enlarged by the progress of Science 13, 14
2. The Revelation in Nature as affected by the theory of Evolution 14, 15

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CONTENTS

LECTURE I

A Revelation in Nature

PAGE

Meaning of the term Nature 3, 4
Nature appealed to in Christ's teaching . . . 4, 5
The Symbolism of Nature 5, 6

I. Spiritual Significance of the Material World 6
1. A general fact, to be distinguished from particular interpretations of it 7
2. Modern prophets of Nature 7, 8

II. The Natural Revelation and the Scientific Aspect of the World 8, 9
1. A manifestation through the mechanism of Nature. 9
(1) In scientific thought a reaction from Materialism 9, 10
(2) The interpretation of Force . . . 10, 11
(3) The expression of Spirit through matter . 11, 12
(4) Self-expression a characteristic of Spirit . 12, 13
(5) This spiritual significance enlarged by the progress of Science 13, 14
2. The Revelation in Nature as affected by the theory of Evolution 14, 15

PAGE

(1) Nature not the less fraught with Purpose . 15–17
(2) In the Variations of Nature lies the secret . 17
(3) The tendency and outcome of the Evolution considered 17, 18
(4) Manifest rational and moral Purpose . 18–20
3. Nature related to man 20–22

III. The Beautiful and the Sublime in Nature . 22
1. (1) Beauty expresses a spiritual ideal . . . 22
(2) Implies reason 22, 23
(3) Offers a respite from materialistic scepticism 23–25
2. The impression of the Sublime 25

IV. The Revelation in Nature not Without Limitations 26
1. A communication in cipher 27
2. Nature a vesture that not only expresses, but also veils 27–29
3. Her meaning may be missed 29, 30
4. Need of spiritual discernment 30
5. Nature not an adequate manifestation, only a beginning which warrants expectations of further Revelation 30–33

LECTURE II

A Revelation in Man

With Man a new stage in the long process of manifestation 37–39

I. His Spiritual Capacities 39
He can have no knowledge of God except through Revelation 39–41

PAGE

1. A disclosure in the primary Intuitions of human nature 41
(1) Self-consciousness involves a consciousness of the Infinite 42–44
(2) The sense of Moral Obligation . . 44, 45
(*a*) It cannot be explained by analysis . 45, 46
(*b*) It is significant of Purpose 46
(*c*) It is clothed with Authority 47
(*d*) Which is Unconditional . . . 47–49
(*e*) It is a manifestation within Man of a Higher than self 49, 50
2. The truth of the divine existence is not demonstrated by syllogistic proof, but underlies all demonstration 50, 51
The Primary Sphere of divine manifestation 51, 52
3. The importance, in this connection, of the Sub-conscious 52–54
Notwithstanding crude forms, there were primitive rudiments of religious conviction . 54–56

II. The Method of Revelation to Prehistoric Men 56–58
1. Not arbitrarily, but according to law . . 58, 59
2. The light a common possession, and thus Revelation becomes objective and historic . . 59, 60
3. Revelation an historic Evolution . . . 61, 62

III. The Tendency of the Entire Evolution Leads Us to Expect a Further Development. Thus a Special Revelation . . 62
This is not out of line with the entire Evolution . 62
The Special Revelation and the Ethnic Religions 63, 64

PAGE

The historic development of the Special Revelation 64

The meaning of the term Evolution as applied to Revelation 65, 66

LECTURE III

A Revelation that Reveals

I. The Problem of Knowledge Involves the Possibility of Revelation 69

1. The Negative Position of the Kantian Philosophy 69, 70

(1) There is involved the question not only of knowing God, but of knowing anything 70, 71

(2) (*a*) The denial of a knowledge of reality belied by the verifiable attainments of Science 71, 72

(*b*) The forms of thought: their unity with forms of things 72

2. The Positive Position of Kant . . . 72, 73

(1) His vindication of the mind's super-sensual power 73

(2) Mind constituted with an energy which may apprehend where it does not comprehend 73, 74

3. Revelation according to Hamilton and Mansel 74–76

4. The Philosophy of the Unknowable . . 76–80

II. Knowledge Can Be Only Partial . . . 80

But because incomplete not therefore invalid . 81, 82

The Unknowable the partly known . . 82, 83

Mystery inevitable 83, 84

Not the mystery of darkness 84

But the mystery of light, self-revealing . . 84, 85

The knowledge of God, although partial, is true 85, 86

PAGE

III. THE REVELATION MORE THAN INTELLECTUAL 86, 87
1 A moral and spiritual disclosure . . . 88, 89
2 Through limited media a Revelation of moral and spiritual truth 89, 90
3 Knowledge through experience of spiritual life 90, 91
4. Effect of doubt upon spiritual life . . 91, 92
5. Mystery not an incubus upon spiritual life . 92, 93
6. Intellectual difficulties may be made a means of spiritual progress 93–95

LECTURE IV

A REVELATION OF PERSONALITY

The question between two forms of the idea of God 99
Deism no longer tenable 99, 100
I. PANTHEISM, ITS FASCINATION LIES IN THAT WHICH IS NOT ITS PROPERTY EXCLUSIVELY 100, 101
Differing forms of Pantheism compared with Theism 101–103
II. THE ISSUE BETWEEN PANTHEISM AND THEISM 103
1. To refuse a revelation of transcendence is to be blindfold to moral distinctions . . 103, 104
2. By Pantheism, again, individual being is merged in the universal 104, 105
(1) Self in the light of consciousness . . 105, 106
(2) The touchstone of reality 106
(3) Self-determination 107
(4) Superiority of the personal to the impersonal 107, 108
(5) Personality a mystery but an ultimate fact 108, 109
(6) Its importance 109

PAGE

III. THE SIGNIFICANCE OF PERSONALITY IN THE PROCESS OF REVELATION . . . 109, 110
1. Anthropomorphism 111, 112
2. Men not aliens in the world 112
(1) The world manifests will and intelligence . 113, 114
(2) Which involve consciousness and determination of self 114
The positions of Schopenhauer and of Hartmann unreasonable . . . 114–116
3. Spirit involves Personality 116
IV. A REVELATION OF SELFHOOD IN ACCORDANCE WITH REASON 116
1. Personality not incompatible with the idea of Infinite Spirit 117, 118
2. Personality does not necessarily involve finiteness 118, 119
3. On the contrary, lack of Personality would imply limitation 119
4. In man Personality imperfect in its development 119, 120
5. In God Personality in infinite fulness and perfection 120–122
V. REVELATION DEPENDS UPON PERSONALITY IN GOD AND MAN 123, 124
1. To the Infinite Spirit belongs freedom of self-expression 124, 125
2. The personal element in Inspiration . . 126, 127
3. Revelation, always personal, involves a growing acquaintance with Personality in God and man 127
4. Herein consists the progress of Revelation . 127, 128

LECTURE V

A Progressive Revelation

PAGE

Possibility of a distinction between the Holy Scriptures and the Revelation they record . . . 131, 132
Necessity of such a distinction 132
Textual and literary criticism not to be feared . 132, 133
I. Inspiration:
1. Its relation to Revelation 133–135
2. Its mysterious power 135, 136
3. Its personal operation 136, 137
4. Breathing into the history quickening impulses of progress 137
II. The Revelation must be Progressive because it is
1. Historic, consisting not merely in words, but in divine doings 138, 139
2. Also, a Revelation of Personality . . . 139, 140
Thus a gradually advancing education . . 140
III. Steps in the Progress of that Education:
1. Prehistoric and patriarchal names of God . 140, 141
2. The name peculiar to the Old Testament Revelation. 141
(1) Its possible earlier history . . . 141
(2) Its history, after its Mosaic promulgation, an unfolding of momentous import . . 142
(3) Its significance not metaphysical, but increasingly ethical and spiritual, *i.e.* personal 143

PAGE

(4) An august vehicle of progressive Revelation 144
3. The peculiarly prophetical title . . . 144
IV. DEVELOPMENT BY SELECTION:
1. Election of a people, according to fitness . 145, 146
2. Election of individuals 146
(1) The figure of Abraham, idealised yet historic 147
(2) Moses 147
(*a*) His creative work, political and religious 147, 148
(*b*) Ethical impulse 148, 149
The Decalogue, its possibilities of unfolding application 149
(*c*) To him a higher degree of disclosure . 149, 150
(*d*) His age an epoch of origins . . . 150, 151
(3) David 151
(4) Elijah 151
V. PROPHECY:
1. Its development from rude beginnings . . 152, 153
2. The personal power of the great Prophets . 153, 154
3. The mission of Prophecy 154
(1) To transform the popular faith in a merely national God 154
(2) And to interpret God's character . . 154, 155
(3) The Revelation through the Prophets increasingly ethical and spiritual, and, to that degree, universal 155, 156
VI. THE MESSIANIC HOPE:
1. Its beginnings 156
2. Its further development 157
(1) Set in local and temporal framework, but

PAGE

including an element that transcended such limits 157
(2) Redemption through suffering . . . 158
(3) Spiritualising tendency and personal note 158, 159
3. The entire history prophetic 159
VII. The Revelation an Education in Personality 159
1. Evidence thereof in the Psalms . . . 159, 160
2. An education involving expansion . . . 160
Of this expansion evidence in the Wisdom literature 160, 161
(1) That literature a link of connection with the thought of other peoples . . . 161
(2) Its value for later ages 162
VIII. A Progressive Revelation to be Estimated by its Final Outcome . . 162, 163
1. Early stages served a purpose of education, but involved what was imperfect and defective 163
2. A gradual purification from imperfection and a positive increase in truth . . . 163, 164
3. What seemed retrogression served a purpose . 164, 165
4. Uniqueness of this history of elevation and expansion 165, 166

LECTURE VI

The Revelation Consummated: God in Christ

I. The Note of Personality, Increasing throughout the Process, with Jesus Christ is All in All 169

PAGE

1. His personal character,—sinless . . . 170–172
2. His personal attitude toward men . . . 172, 173
3. His personal consciousness 173, 174
   On this is based His Revelation . . . 174
4. His Revelation, in matter and method, personal 174–176
   True significance of His words . . . 176, 177
5. His teachings regarding Himself:
   (1) Messiah 177–179
   (2) "Son of Man" 179–182
   (3) "Son of God." The Son . . . 182–184

II. A REVELATION OF THE GODHEAD . . 185
   For this the Revelation in Nature inadequate . 185, 186
   Begun in Hebrew history 186
1. It is consummated in Jesus Christ . . . 186, 187
   (1) The Representative of God . . . 187
   (2) The Revealer of God 187, 188
2. The key-note of the Revelation filial . . 188
   (1) Progress in this regard beyond the Hebrew Scriptures 188, 189
   (2) The Fatherhood of God in close connection with human life 189, 190
   (3) God's personal love 190, 191
3. The Resurrection 192
4. The Revelation more than a subjective impression 192–194

III. THE APOSTLES SAW IN CHRIST THE SON OF GOD INCARNATE 194–196
1. The Incarnation an unveiling of Personality in God 196
   (1) In all fulness 196
   (2) In a glory ethical and spiritual . . . 197

PAGE

2. Fatherhood revealed as essential to God. Eternally "God is love" 197, 198
3. The Holy Spirit 198, 199
4. Father, Son and Holy Ghost, not mere modes, but personally distinct 199
(1) Three Persons in a unity 200
(2) A living unity of eternal communion . . 200, 201
5. A Revelation intelligible to human apprehension and sympathy 201

IV. Revelation Involves Self-limitation . 202
The *Kenosis* 202
The self-emptying mysterious . . . 203, 204
But in order to a fuller Revelation . . . 204–206

V. The Incarnation has a Cosmic Significance 206, 207
It is not a mere expedient to meet the emergency of sin, but is an eternal counsel . . 207, 208

VI. A Self-luminous Revelation . . . 208
1. Not dependent upon "external evidences" . 208
(1) Miracles are included in the Revelation . 209, 210
(2) Its real proof is its Truth 210, 211
2. The Mystery of the Incarnation . . . 211
Yet a key to other mysteries 211, 212

LECTURE VII

The Revelation Continued: Christ in Men

In Christ a revelation:

1. Perfect 215
2. Permanent 215, 216
3. Final 216

PAGE

I. CHRIST NOT ONLY WAS THE CONSUMMATION OF HISTORY, BUT ALSO INAUGURATED AN EPOCH AND INITIATED A TYPE . . . 216, 217
1. Promise of progressive continuation . . 217, 218
2. A Revelation not only educative, but also redemptive 218

II. THE ATONEMENT:
1. Approached on the side of Revelation . . 218, 219
(1) The sequel of, and involved in, the Incarnation 219
(2) The suffering was not as a substitute, but was vicariously representative . . 220
(3) A suffering for sins 221
(4) In the voluntary obedience was made perfect satisfaction 221–223
(5) The Passion a revelation of sin . . . 223
(6) A revelation of God 223, 224
2. A sacrifice wherein men must participate . 224, 225
(1) The Sacraments 225
(2) Redemption from sin 225, 226
(3) Emancipation and the redemption of life . 226
(4) The Cross a revelation to man and a revelation in man 226, 227

III. In Christ:
1. A revelation of man 227
(1) Divine design 227
(2) Capability of Incarnation 227
(3) Worth in price of redemption . . . 227
(4) Interpretation of human life . . . 227, 228
(5) Eternal destinies 228

PAGE

(6) The habitation of the Holy Spirit continuing the Incarnation 229
2. A new day for human nature. 229
(1) A wider horizon 229–231
(2) New virtues and new development of the old 231, 232
(3) An unfolding of power 232
(4) To be manifested in subsequent history . 232, 233
(*a*) Capacity of renewal 233
(*b*) And of progress 233, 234

IV. More Particularly Christ's Revelation is Continued in Christ's People
1. A Commonwealth of Man 234, 235
2. The Church an organ of further disclosure . 235
(1) To celestial principalities 235, 236
(2) To the world 236
3. The Church an organism for continuing the Incarnation 237–239
4. Its unity 239, 240
5. Its universality 240
(1) The Catholic conception of the Church . 240–242
(2) Christian Missions 242, 243
(3) (*a*) Social relations as affected by Christ's revelation 243, 244
(*b*) The Catholic Brotherhood . . . 244, 245

V. The Christian Ideal Social because first of all Personal
1. The Revelation has purposes for personal life. 245, 246
2. In each life, parallel with the realisation of self is the conception of God's personality . 246, 247

PAGE

3. The Providential ordering of personal life an education 247–249
4. The Revelation in Christ involves a like personal experience 249
5. It is addressed not to intellect alone, but to the whole man 250
   (1) Thus reveals more 250, 251
   (2) And has more power because in a Person appealing to a person 251–253
6. Revelation for life. 253, 254
   And through life 254, 255

APPENDIX 257–275

I

A Revelation in Nature

"For God appears the greater to every man in proportion as he has grasped a larger survey of the creatures: and when his heart is uplifted by that larger survey, he gains withal a greater conception of God."—ST. CYRIL OF JERUSALEM, commenting on Wisdom xiii. 5, *Catecheses*, ix. 2.

"But though God conceal himself from the eyes of the *sensual* and *lazy*, who will not be at the least expense of thought; yet to an unbiassed and attentive mind, nothing can be more plainly legible than the intimate presence of an all-wise Spirit, who fashions, regulates and sustains the whole system of being."—BERKELEY, *Of the Principles of Human Knowledge*, cli.

"Earth's most exquisite disclosure, heaven's own God in evidence!"—BROWNING, *La Saisiaz.*

"But this I do say, and would wish all men to know and lay to heart, that he who discerns nothing but Mechanism in the Universe has in the fatalest way missed the secret of the Universe altogether. That all Godhood should vanish out of men's conception of this Universe seems to me precisely the most brutal error,—I will not disparage Heathenism by calling it a Heathen error,—that men could fall into. It is not true; it is false at the very heart of it."—CARLYLE, *On Heroes.*

". . . 'mid all this mighty sum
Of things forever speaking."
—WORDSWORTH, *Expostulation and Reply.*

A REVELATION IN NATURE

I. BEFORE any written books was the book of nature. It has always lain open for men as a primer, wherein they were to learn to read their first lessons, deciphering its characters, spelling out the syllables, and guessing at the meaning. The material world has teaching for those who can read aright.

That word, nature, it will not be here attempted to define with any exactness. The term carries with it various significations. With prescient vision Bishop Butler foresaw "that persons' notion of what is natural will be enlarged in proportion to their greater knowledge of the works of God, and the dispensations of his Providence."[1] Recent definitions of nature have made its meaning large enough to include man. For example, the Duke of Argyll declared it to be "but a word for the whole sum and system of intelligible

[1] *The Analogy*, Pt. I. chap. i.

things."[1] Martineau wrote: "Nature, in its original and largest sense, means the whole realm of things *that are born*, that enter and quit the field of existence."[2]

There is much to be said in favour of a widely comprehensive definition of nature. In this introductory lecture, however, and for the purposes of the present argument, the word is used in a more restricted sense, as meaning the material universe which men behold before them. In reference to our subject, therefore, let us understand by nature that system of phenomena existing over against the human nature which observes it. In that material world men have been wont to see indications of something else, which they have called spiritual. And, at this stage of our argument, it will suffice if we understand this word, spiritual, to mean that which exists in distinction from things material. The world of material things, then, is spread out before men as an open book wherein they may read of things that are not material.

He whom civilised peoples unite in regard-

[1] *The Unity of Nature*, chap. iii.

[2] *The Seat of Authority in Religion*, p. 302.

ing as the great Teacher appealed to nature, and thither resorted for material of instruction. The parables, which made the staple of His teaching, were drawn from nature. With her laws,

> "Her forms and with the spirit of her forms
> He clothed the nakedness of austere truth."

He was always comparing spiritual things to natural. "The kingdom of heaven is like to a grain of mustard seed." His discourse was of sun and sky, wind and rain and lightning, wheat and corn, vines and trees, lilies of the field and birds of the air, salt and leaven and oil, sowing of seed, harvesting, fishing, folding of sheep.

Thus the Master set forth truth in pictures drawn from everyday observation of the outer world. He did this with touch of graphic power, that, after the lapse of centuries, is still felt to-day, because of a fact that is profoundly true, namely, that nature is symbolic. Things express thoughts and truths. Every language uses, for spiritual ideas, words which were first applied to material things. For instance, spirit was breath, or wind; right was straight;

wrong was that which was wrung or turned aside. There is an inherent relation of affinity between the material and the spiritual.[1] Things correspond to thoughts. Through the natural world run lines of spiritual law. Beneath all is an underlying reality, manifesting itself in the physical and in the spiritual, the one dominant theme, as it were, uttering itself now in lower and now in higher keys. That is not first which is spiritual, but that which is natural; then that which is spiritual. The spiritual is not merely like the physical; it is the higher, while the physical is the lower, expression. The spiritual is supremely the real, whereof the physical is the image and figure. There was the true, that is, the real, light. I am the true, that is, the real, vine.

For all the generations of mankind the outer world has had some inner and spiritual import. To the general conviction of a religious significance in nature, there is a mass of testimony to be adduced from the religions of the world, and from ancient philosophy and poetry.[2] The general fact is to be distinguished from par-

[1] See Emerson, *Nature*, chap. iv.

[2] See Illingworth, *The Divine Immanence*, chap. ii.

ticular interpretations of it. However men of varying race and religion may differ from each other as to precisely what they discern, or feel, behind nature; they none the less concur, and, for all their differences, thus all the more impressively concur, in the acknowledgment that there is something there, in the recognition of a presence and a power. Thus in no age has God left Himself without witness. Wherever there are eyes to see, there it is broadly true that "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

To come nearer to our own time, this conviction regarding the material world has found impressive utterance in representative poets who have been the seers, the prophets and teachers, of their age. First of this goodly fellowship is Wordsworth. It is a little over a century since he wrote and, almost immediately after, published, in 1798, "Tintern Abbey." In that drearily conventional eighteenth century, here was a *vox clamantis in deserto*, a prophet of nature, proclaiming her

tidings to men, teaching men to gather the harvest of a quiet eye. Notable, therefore, in the history of thought, as well as nobly true, are the often quoted lines:

> "And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man;
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things."[1]

II. We have glanced at poetry first, because its testimony is simpler, that is, more direct and less studied. Let us turn from poetry to science. Exploring what we may call the mechanism of the world, man finds himself able, in large measure, to explain how things therein are brought about, and to determine the results of given forces. It is no matter for wonder that the first triumphant exultation over the material discoveries which signalised the nineteenth century plunged many investigators into a

[1] See App., note 1.

materialism which had eyes for nothing but matter. That, indeed, was a result to be expected, when they studied in a way natural to them as men of science merely, confining themselves to the method of scientific analysis and to the minute investigation of isolated details apart from the vast and vital whole.

Now, however, we begin to see the reaction. The pendulum swings over to the other side. Scientific men are leaving that one-sided materialism far behind, and out of that blindness to anything but matter are groping toward a wider vision. Matter itself is now defined in terms of spiritual significance. In the ultimate researches of science, matter eludes her grasp, and seems to resolve itself into something finer and subtler, which is almost spiritual. We hear less about matter and more about potential and kinetic energy. The discovery of the correlation of physical forces, that light, heat, electricity, magnetism, and motion are convertible into each other, has brought us to the conception of one all-pervading force, showing itself, like old Proteus, in manifold guise. Memorable are the words of Mr. Herbert Spencer:

"Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed."[1] This omnipresent energy, manifested in all the processes of nature, is truly a mystery.

If now we turn our view from outward things, within ourselves also we find the mysterious fact of energy. There it is, as often as by our volition we move a muscle. It is only thus, in our own selves, that we have any immediate knowledge of the working of energy. Its working outside we interpret by what we know from observation within ourselves. From this inner force, which we know thus intimately in our volition, we form our notion of the energy in the outer world. We must think of the external energy in terms of the internal energy. There is no other way for us to think. Will is the first and last explanation of force. To quote Mr. Spencer again, "the Power manifested throughout the universe distinguished as material is

[1] *Ecclesiastical Institutions*, p. 843. See App., note 2.

the same power which in ourselves wells up under the form of consciousness."[1] Accordingly, we interpret by will the force into which science resolves matter and motion, and whereof the universe is a magnificent exhibition. Thus we rise to the conception of one infinite and eternal will, whose energy works at every moment, in each atom and every process of the vast whole, making it all one continuous creation; the action of natural causes showing this ubiquitous energy at work, and natural laws being the regular ways and methods of its working.

The creative process, in its inauguration and continuance, may well have a purpose which is suggested to us by further observation of our own volitions, the purpose, I mean, of self-expression. As we will the movement of tongue and eye and hand, and thus express ourselves through matter, likewise there is self-expression of the Almighty in and through the material universe. In the only case where we ever do go behind the material phenomena and get, as it were, on the inner side of matter, namely, in the case of our own selves,

[1] *Ibid.*, p. 839.

our brain and body, there we find, behind the organic mechanism, something spiritual. As we have here, in the only case where we get behind matter, the outside view and the inside view, matter and spirit, mysterious in their correlation; so it is not unreasonable to believe that in other instances, throughout the rest of nature, there is also a mysterious correlation of the outside view and the inner reality, that there also, beneath material things, is the power of living spirit. We ourselves, while consciously more than body, are yet present within the body and manifested thereby, so much so that one's body is often called one's person. Somewhat after that analogy may be the Almighty, while more than nature and by no means to be identified therewith, yet within nature; while not confined within nature, yet immanent therein and manifested thereby, so that natural forms and processes are to the seeing eye a self-expression of the presence and power within.

Self-expression, indeed, is an essential characteristic of intelligence. Man is characteristically a speaking animal. He speaks because he thinks. His spiritual nature must find ex-

pression in word and look and gesture. It is not otherwise when we rise from the finite to the thought of spirit which is more than finite. It is essential to supreme spiritual being that it be not merely abstract idea and potentiality, cold and lifeless and blank as zero, but that it be vital and active in a living process, somehow going out of self; fulness of power realising itself in manifestations of creative energy, fulness of life realising itself in imparting of life, infinite spirit finding satisfaction and self-realisation in self-expression through processes of creation.

In this view, nature is beheld in a divine unity, the lowliest flower of the field, as well as the heavenly firmament, declaring the glory of God and showing His handiwork. The progress of science, far from lessening this large and profound significance of the material universe, has, on the contrary, with those ages of past time and that unbounded reach of space, immeasurably widened its range and increased its depth, until nature has unfathomed meaning in its witness to this Power creatively present within. Wheresoever its conquests advance, the march of science brings

order in its train, the order of rational connection, making the world the more intelligible, and, by so much the more, significant of the Being thus manifested to human intelligence.

That spiritual significance remains whether one thinks things to have been fashioned by special creations, or to have become what they are by processes of development. In the latter case God is not the less, in the words of the Church's ancient hymn, "creation's secret force." It is, after all, only a question of how that creative force has wrought. Here it becomes necessary to touch upon the theory of evolution as a possible, and indeed probable, method of the divine operation. Thoughtful observers, it must be granted, are abandoning the notion that the universe was mechanically fashioned, as a carpenter builds a house. Nature would seem to be not so much a product as a progressive process, not a mechanical production sharply finished off, but rather an organism, that has grown and is growing, is still plastic and in continual movement, instinct with myriad manifestations of the one universal life. None the less, rather all the more, is it seen to be one coherent sys-

tem, with its elements mutually related in a close family connection.

Viewed in this organic oneness, nature is none the less fraught with evidence of mind and purpose. The old argument from design has, it is true, undergone a period of discredit. It is heavily discounted when it presents its petty coin, and unwarrantably and frivolously enters into trivial and puerile explanations of things. To instance an extreme example which has been frequently quoted, the author of "Paul and Virginia," in his "Studies of Nature," gravely suggests that fleas have been endowed with the instinct to jump on white colors in order that we may the more easily catch them.[1] That discredit, however, has come only upon a poor and paltry teleology. Evolution confronts us anew with purpose. It replaces, as Mr. Fiske has pointed out, as much teleology as it destroys. Science still employs teleological terms and phrases. It is obliged thus to use the language of purpose, and to ask "what for." There are many things which cannot be ex-

[1] Cf. Janet, *Final Causes*, I. chap. vi. Martineau, *A Study of Religion*, vol. i. pp. 298, 299.

plained except by thus referring them to design. The purpose constantly sought and found by the botanist and the biologist is not less purpose that it is immanent, wrought into things and to be realised in their unfolding. Instinctively we look for purpose, and thus interpret nature. There is a persistent conviction that nature has this meaning for us to read. There would be no science were there not this rationality to be found in the constitution of things. Signs are not wanting that men of science are now more keenly appreciating this.

The late Professor Romanes wrote: "So to speak, wherever we tap organic nature it seems to flow with purpose." Lord Kelvin, as President of the British Association for the Advancement of Science, closed an address with the words, weighty from that eminent authority: "The argument of design has been greatly too much lost sight of. . . . Overpoweringly strong proofs of intelligence and benevolent design lie around us; . . . and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing

to us through nature the influence of a free will."

Let it be observed here that, in our argument, your attention is called not to particular purposes, but to the general fact of purpose, to the presence of power working toward the realisation of ends. The selection, which according to theories of evolution, is so large a factor in the evolutionary process, works upon the variations of nature, sifting out the varieties that are to survive. But whence came the variation? There lies the secret of the progress. Truly there is so much of purpose evident, that one may well cry out with the poet:

"O Thou, the one force in the whole variation
Of visible nature,—at work—do I doubt?
From Thy first to our last, in perpetual creation." [1]

When, moreover, we rise to a large view of evolution, to contemplate its tendency and outcome; when we look upon the evolutionary process as a mighty drama, and begin to see the plot, the movement, scope, and aim of the action, the majestic progress toward a

[1] *Fust and His Friends.*

worthy *dénouement;* then we see design on a scale vast indeed. The mechanism of nature is everywhere subordinate in significance. From the mechanical explanation we rise to the interpretation and reason of things. A review of evolution as a whole discloses that the august process is supremely rational and full of purpose. There is no mere circling in aimless recurrence. The movement is spiral, always upward, with continual advance upon what was before. We see the successive development of divers kinds of being in an ascending series, unfolding progressive orders of ever richer and nobler life, exhibiting thus a tendency slowly but surely augmenting to a culminating grandeur. We trace herein a creative purpose, prophesied for ages in typical forms, and at length fulfilled in the production of man, the crowning consummation, and in the training of his intellect and character toward spiritual perfection.

Indeed Huxley took an exceedingly limited view when he asserted that "the cosmic process has no sort of relation to moral ends." Mr. Fiske is true to the deeper fact in his demand: "Does not the cosmic process exist

purely for the sake of moral ends?" Surely, in this large view of its persistent tendency and its outcome, the entire process of evolution is a continuous manifestation of highest purpose. It is a progressive revelation of a Power and a Wisdom ineffably sublime.

Thus nature is seen in her true relations, vivified by the divine energy, and glorified by the divine presence and the divine purpose. In exploring the secrets of nature, man is discovering the thoughts of God as there manifested. Kepler said: "I think Thy thoughts after Thee, O God." Likewise, when Newton discovers the law of gravitation, or when Harvey discovers the circulation of the blood, the discoverer is face to face with a revelation of the divine design. The discoveries of science have thus been readings of a revelation of the Almighty, even while they who confined their attention to a single page failed to apprehend the main drift of the whole great argument.

The larger reading, meanwhile, has been gaining more and more the attention of men of science. Wider observation and deeper thought have brought not a little confirmation of the witness borne by the poets, as seers

who saw and told the spiritual significance of nature.

"The sun, the moon, the stars, the sea, the hills and the plains—
Are not these, O Soul, the vision of Him who reigns?"

Long, however, before Tennyson's "Higher Pantheism," Wordsworth had struck the key-note to which the best thought of the century was slowly to accord itself. His aim, as he discoursed "on man, on nature, and on human life," was to express their concordant harmony. His dominant themes it is worth while at this point to note. They were these: the dignity of man apart from conventional and artificial surroundings, of man, that is, in close touch with nature; the unity of nature as man may contemplate her; the interaction between her varying aspects and the moods of his mind, in other words, the intimate affinity between man and nature:

"How exquisitely the individual mind
. . . . to the external world
Is fitted; and how exquisitely, too,
Theme this but little heard of among men,
The external world is fitted to the mind."

Wordsworth continually sang the unity of the world, and man's oneness with the world, in the living Being whence both proceed. This unity was his poetic creed which he laboured to set forth. Earnest and constant was his protest against whatever would sunder this unity, against that merely analytic spirit that would regard things only in separate isolation,

> "Viewing all objects unremittingly
> In disconnection dead and spiritless;
> And still dividing, and dividing still,
> Break down all grandeur, . . ."

It is impressive to mark the recent movement of the best scientific thought toward a position not very far from that of the poet of nature. During these last decades the whole drift of science has been steadily toward a larger view, recognising a vital unity of the world, and a unity which is spiritual, recognising, that is, nature as related to man, and finding in his spirit the interpretation, thus explaining the lower by the higher. The poet's prophetic soul confidently foresaw this change of attitude:

> "Science then
> Shall be a precious visitant; and then,
> And only then, be worthy of her name."[1]

III. As we turn from the scientific view of nature, it is worth while for the lover of nature, at any rate, to take account of a message which natural beauty brings him. Beauty is a revelation through matter of some design transcending the physical. It is an expression, through material forms and mechanism, of a purpose that is other than a design of utility, that is more than any mechanical adaptation of part to part, or of organ for use. It is an expression, in the actual, of an ideal of perfection. A spiritual ideal is revealed in each thing of beauty throughout nature, as truly as in a work of art, and its beauty is as truly an expression of mind.

The beautiful is not only from mind, it is for mind. The man recognises and appreciates it, while the brute does not, because the recognition of beauty requires reason in the beholder. Beauty exists for mind. The beautiful in nature is an expression of reason, to be read by reason. It is a manifestation of some-

[1] *The Excursion*, Bk. IV.

thing that addresses itself to one's spirit. It is a spiritual appeal. It is a revealing of a spiritual principle in nature. It is a vision of something there that is akin to the soul in man. It is the glimpse, as it were, of a smile of affinity, recognition, and response, of understanding and friendliness:—

> ". . . . far and wide the clouds were touched,
> And in their silent faces could he read
> Unutterable love."

Thus in any natural object that is beautiful there is at least a hint of something beyond itself. Though it be fair with a loveliness that fades and passes, yet there is the gleam of an ideal beauty that is changeless and eternal; there is a reminder of the Spirit unto whom shines forever the unfading splendour of that ideal.

A man may have been overmastered by the material aspect of nature, he may have been so intent upon its mechanism, that he is blind to that spiritual significance we have already traced even in the scientific aspect. But for him, too, the revelation of beauty is something he can receive. He yields himself to its

spell. It charms and wins and quickens his dull sense to some higher perceptions of realities transcending time and space.

A man may have lost faith and hope. The mechanical order of the world, its unceasing round, its unchanging law, may press heavily upon his soul. Caught in its revolving mechanism, he may be carried round in a resistless whirl of weary routine, having no hope and without God in the world. Even for such an one, a disclosure of beauty brings its joy. It means a truce and respite, rest and quiet breathing. It transmutes the depression of materialistic scepticism into a joyous certitude of something beyond matter:—

> ". . . . yes, in spite of all,
> Some shape of beauty moves away the pall
> From our dark spirits."

It matters not what particular manifestation of beauty it be, a wild flower, a winding stream, a rainbow, the uncounted laughter of the sunlit waves, moonlight with its lane of mystic gleam far out upon the sea, the sunrise splendour, the sunset glow; these things and things like these bring us comfort, and the assurance

that there is behind nature somewhat wherewith we have kinship, a Being we may trust. There come to us illumination and insight, benediction, peace, while we look through things that are seen and material to things that are immaterial and eternal, and have vision of a Spirit which is beauty, which is love.

Akin to the message of beauty is the impression of the sublime. Here there is an added suggestion of greatness, of the immensity of infinitude outreaching man. The vast ocean, the boundless firmament, the innumerable stars—few can behold them and not be impressed with a certain awe, and moved by an impulse toward adoring worship.

In these ways far into man's heart may be carried the messages of nature. Not only in the music of the spheres, but throughout the natural realm, there is harmony for him who will lend an ear and a heart to interpret. Truly, as Novalis wrote, "nature is an æolian harp." The chords are swept by no hand. But an unseen breath evokes tones that stir the deepest chords within us, till they too vibrate in response to that divine touch that has revealed the spiritual in the natural.

IV. Thus the material creation is a primary word of God, through which is expressed the divine thought. It is not claimed that this view is attained without a certain predisposition to start with. God's thought is stamped into the very tissue and structure of nature, as into the paper its water-mark. As, however, to see that, you have to hold the paper to the light, so likewise nature, in order that its divine impress may be discerned, has to be looked at in a certain way.

> "There are times
> I doubt not, when to you it doth impart
> Authentic tidings of invisible things."

But the tidings are imparted "to the ear of faith." It is faith that interprets the manifestation. Even for the beauty of nature, one must have the eye to see; and that implies the heart to feel. As Wordsworth once said, "it is the feeling that instructs the seeing." It requires an attitude in some sort religious to see in the rainbow to-day, as in the old time, a sacramental sign, to feel in "the witchery of the soft blue sky" a means of grace, to receive the message of the sunset as a benediction from the clouds.

We come again to what was remarked near the beginning. Nature is symbolic. Things express inner meaning. They are significant of thoughts. They are signs and symbols. They constitute a language in which the messages of nature are communicated. It is, however, a communication by cipher. One has to be possessed of the secret and have the key, in order to read the meaning. Faith is the key to the interpretation of that whereof this outward and visible system of things is an expression. "By faith we understand that the worlds have been framed by the word of God."

We have already compared nature to the body within which reside the spiritual presence and power. In some respects a more apt comparison would be to a garment. This world is an outward and visible vesture of the Almighty Being. So it is conceived of in the Scriptures of the Old Testament. "Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain." There is unfailing recognition of a presence of life and power eternal, that shall survive the outward and material forms, when those are

but as a cast-off robe. "They shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same and thy years shall not fail."[1] The word "nature" does not occur in the Old Testament, because there was no such conception. For those Hebrew seers and poets, nature was nothing apart from God. At most it was His glorious apparel. Without Him, it had not shape or substance, as the garment has no substantial form in itself, but only from the frame it clothes. Likewise also, we see that nature is an expression and manifestation of underlying reality, as the folds of the vesture express and reveal the lines of the form beneath. The showing is not to all alike. Some only touch the hem of the garment. For others, now and again, this material fabric and vesture of the visible world trembles and moves, as a curtain stirred by the breath of a viewless wind, whereof thou canst not tell whence it cometh and whither it goeth.

Always behind the outward sign and symbol

[1] Ps. cii. 26, 27. Is. li. 6. Heb. i. 11, 12.

there is mystery. Nature is not only thus a vesture that expresses what is beneath; it is a vesture, moreover, that covers and veils. While to some degree it shows, it also hides. This has been felt by poets. Says Tennyson:

> ". . . . words, like nature, half reveal
> And half conceal the soul within."

Browning makes Bishop Blougram say:

> "Some think Creation's meant to show him forth;
> I say it's meant to hide him all it can."

The poets are faithful to fact. Certain it is that those lessons of nature, whereon we have been dwelling, are not known and read of all men. Many do not read at all. Eyes have they, yet they see not. Others fail to read aright. It is quite possible that the vision of the wonder-working Deity, immanent in nature, may be "missed in the commonplace of miracle." The light that makes manifest to some, for others may be a dazzling and blinding splendour. Kepler had to cry, "I think Thy thoughts after Thee, O God!" because he was thinking mathematical truths, which are eternally true. On the other hand, for Comte,

the heavens declared no other glory than that of Hipparchus, of Kepler, of Newton. Darwin, to an assertion of obvious workings of mind in nature, replied impressively, "That often comes over me with overwhelming force, but at other times it seems to go away."

There are facts in the merely physical process that are difficult to deal with. Nature seems often wastefully careless of life, sternly and mercilessly cruel, and utterly indifferent to moral ideals. It is a book wherein are some things hard to be understood. Like an old mystic text, it is not always easy to decipher.

We have already dwelt upon the high and spiritual interpretation of the facts of nature. It was, however, an interpretation by the special insight of seers, poets gifted with the vision and the faculty divine, and men like them who had hearts to feel and eyes to see, where others were blind and slow of heart. Nature is a veil. It needs somewhat of faith and hope to be able to enter into that which is within the veil. It demands a degree of spiritual discernment to read the spiritual significance of nature.

Moreover, while some eyes are blind, on the

other hand the material portion of the universe should not be regarded as itself a fully adequate manifestation of the living Spirit of the whole. It is only the beginning of the revelation. In this first stage, so far as it is impersonal, we could not hope to find the highest evidence regarding that spiritual Being. There is need of something more. Fully to discern the spiritual significance of the world, and, beyond the things, truly to know the omnipresent Spirit, the knowledge must be conveyed in some nobler vehicle than mere things alone can be. In its very impersonality, nature is a vesture that largely veils. There is needed an unveiling, a revealing through the highest medium we know, namely, personality.

Indeed, this higher revelation must be expected, if the creation be viewed as a whole, and, especially, as a development advancing in ever fuller realisation of a divine purpose. If we thus regard the entire creative process as a progressive manifestation of the divine; if, furthermore, we find that process culminating in man, the roof and crown of things; we shall look to find a fuller manifestation through

man, creation's crowning consummation. We shall expect that, in this regard as in other respects, natural history shall be surpassed by human history, that the God manifested mediately through nature shall be more immediately known in human nature. In its foregoing cycles creation abounds in hints of God. But these are foreshadowings, presages fraught with promise of things to come.

Prophecy, indeed, is wrought into the very fibre of the fabric that is ever weaving in the loom of time. The manifestation in the finite must be progressive, because it is through that which is always in process of becoming; and this progressive unfolding can at no point be complete. Always there is something yet to come. Moreover, nothing that is finite can fully reveal that which is infinite. The perfectly revealing word of God must be a word which is before all things, which is eternal. The world abounds in sign and symbol of that which was before the foundation of the world. The material universe is vast. But there is something that is greater. This outward frame of things would seem itself to be set into an immeasurably larger plan.

The manifestation in nature, as regards what is revealed and what is concealed, is such as to warrant expectation of a further manifestation through something yet higher, that shall more worthily express One who is not only in all, but also above all. Nature is the primary revelation. In order, however, to read it aright, we must have illumination. We need not be surprised to find that the illumination wherein truly to read nature, and to see its divine significance, is a light that shines within,

"The light that never was on sea or land."

II

A Revelation in Man

"Though the whole fabric of this visible universe be whispering out the notions of a Deity, . . . yet we cannot understand it without some interpreter within. . . . It must be something within that must instruct us in all these mysteries, and we shall then best understand them, when we compare that copy which we find within ourselves, with that which we see without us. The schoolmen have well compared sensible and intelligible beings in reference to the Deity, when they tell us that the one do only represent *vestigia Dei*, the other *faciem Dei*."—JOHN SMITH, *Of the Existence and Nature of God*, chap. i.

"Correct the portrait by the living face,
Man's God, by God's God in the mind of man."
—BROWNING, *The Ring and the Book*, X.

"Man's mind, what is it but a convex glass
Wherein are gathered all the scattered points
Picked out of the immensity of sky,
To reunite there, be our heaven for earth,
Our known unknown, our God revealed to man?"
—*Ibid.*

"Communications spiritually maintained
And intuitions moral and divine."
—WORDSWORTH, *The Excursion.*

A REVELATION IN MAN

"WHAT a piece of work," exclaims Hamlet, "is a man! How noble in reason! how infinite in faculty!" If the subject of revelation be viewed only with regard to capacity of expression and fulness of significance, human nature is of sufficient importance to demand separate treatment. We have already seen that the visible universe spread out before us is a primary revelation of spiritual being. We have seen, moreover, that it is a revelation not without limitations. It expresses, but it also veils. Where it is not evidently a manifestation, it is not because the supreme reality is not there; it is rather that, in order to be there discerned, it must first become known through some higher medium. In material things, so far as they in any measure embody or suggest it, the self-expression of the Almighty Being is only begun. It is more fully continued in human life.

Recent researches of science have found much evidence of man's unity with nature. When we have surveyed, however, the entire creative process and the successive steps of the ascending series leading up to him, and when we have granted the force of all that may be alleged to show man to be a part of nature, the fact remains that in him we see something new upon the old stem. Because rooted in the divine, nature here flowers out into the spiritual. Howsoever and whensoever it got there, there is a spirit in man. With him there begins another stage of that long process of divine self-expression. "That is not first which is spiritual, but that which is natural; then that which is spiritual." And this inevitable priority of the natural, and sequence of the spiritual, must have held true at the very beginning of the revelation to primitive man. Since revelation is essentially a disclosure of spirit, a fully adequate medium of its communication is not to be found in material nature. Where a material thing reveals to sense, as a sign and symbol, it must, as a veil, also hide. For spirit cannot be revealed immediately to physical sense. "No man hath

seen God at any time." Spirit must reveal itself to spirit.[1]

I. Hence it becomes necessary in this lecture somewhat to consider the essential spiritual nature of man. It is by reason of this essential nature that in man, although finite, there may be a revelation of the infinite. It is because he is not a creature of the senses only, a mere animal. It is because there is a spirit in man. Here, upon this bank and shoal of time, his soul is not shut in by bounds of time. With far vision he looks before and after. The pebbles on the beach do not satisfy him. He thinks truths which are eternal. He conceives, and aspires to realise, infinite ideals. He rises above sensual to spiritual things, and from the individual to the universal. It is given him to look beyond the things which are seen and temporal, and to contemplate things which are unseen and eternal.

Man can have no knowledge of the outward world except as through the senses that knowledge has been manifested to him. If this necessity of a revelation from without be true

[1] See App., note 3.

of the physical world, it is even more true of the spiritual world. Far beyond one's knowledge of ordinary things is a true knowledge of the Supreme Being. Such knowledge must come in the way of impression, influence, or disclosure from that Being. There can be no knowledge of God except as He reveals Himself. The human mind does not work in isolation, apart from the divine, independent and unaided. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." A divine element enters, a coefficient factor, into all the knowledge. Discovery and revelation are respectively the obverse and reverse, the human and divine sides, of the same process. That a man sees implies that there comes to him light to see by. Man's reasoning is a partaking of that divine light and a proceeding therein. It were vain to attempt to draw a line of sharp demarcation here and separate the divine from the human. Both are present and work together. Thus we are brought to consider the intuitions, as a sphere of God's self-revelation to the spirit of man. To oppose intuitive knowledge to divine revelation is to make a false dilemma.

In His light do we see light. Without it we could not see. Our knowledge implies on God's part some manifestation. In the words of Frances Power Cobbe, "our intuition is God's tuition."[1]

Such divine disclosure there is in the very constitution of human nature, in its primary intuitions. Of these intuitions a man may be only vaguely conscious. Plainly to see them may require that his attention be directed to them and concentrated thereon. But looking steadily within, he sees something graven there in the inner chambers of his soul. Another may interpret for him the writings on the wall. A human finger may trace out the inscriptions and decipher all their meaning. But it is no human hand that wrote them there. They belong to the very structure, the original design and framework, of his mind. They may not always at once be recognised. But once recognised they cannot be got rid of. They are, howsoever in any mind latent and dormant, yet

> "Truths that wake
> To perish never."

[1] *Intuitive Morals*, p. 22.

Let us begin then with the primal certainty, certainty of one's own self.

> "I profess
> To know just one fact—my self-consciousness."[1]

Now in one's consciousness of self there is involved, vaguely though it be, implicitly if not explicitly, the consciousness of something else. Not far off, as in Purgatory Dante discerned the trembling of the sea, but very nigh to us, is "that immortal sea which brought us hither." Each of us, I venture to say, in more serious moments, even amidst his daily life, has felt how thin a plank separates him from the great deep on whose unfathomed waters is borne the frail bark of his consciousness. If you endeavour by effort to make clear your consciousness of self, you will find that you cannot thus think of yourself without distinguishing yourself from something other than self. You cannot think of yourself except as related to, and limited by, that something not yourself. You cannot isolate yourself absolutely. There is always something else there. You cannot make yourself the foreground of a mental pic-

[1] Browning, *Francis Furini*, X.

ture without that background. Howsoever dim and in the shadow, none the less it is always there. And it must be there. It is not an accident. It is an essential element of the picture. It is not the mere presence of unconscious nature that thus limits and presses upon, encompasses and sustains, our self-consciousness. Here, in our deeper self-consciousness, is revealed Another and a mightier than self. Over against finite self rises the infinite.

Of this absolute power thus manifested, Mr. Herbert Spencer says: "We find that its positive existence is a necessary datum of consciousness; that so long as consciousness continues, we cannot for an instant rid it of this datum; and that thus the belief which this datum constitutes has a higher warrant than any other whatever."[1] This consciousness of that Being may, I repeat, be indefinite. A man may refuse to make that effort of concentration and may deny this element of consciousness. But, in any case, I do not believe a man ever entirely shakes off this presage of the infinite and eternal, which is inherent in all deeper thought. That solemn background of

[1] *First Principles*, Pt. I. p. 98.

consciousness may lie in deep shadow, but at any moment it may become palpably felt. On lonely mountain top, or in the stillness of the night, it may make the silence oppressive, sometimes terrible. As Mr. Spencer confesses, it cannot be got rid of. One withdraws into himself, seeking the fastness of his own personality, and he does not find himself alone. The farther we penetrate into the innermost recesses of our being, the nearer do we find Him in whom we live and move and have our being. A profound and intimate consciousness of self ushers one into an august and awful presence. It is not merely "I." It is God and I, seeing He is not far from every one of us, is in very truth nearer to our innermost self than is any part or function of our external and physical self.

"Closer is He than breathing, and nearer than hands and feet."

In our self-consciousness, we thus encounter a mysterious limit in the consciousness of Another and greater than self. So also, in our self-determination, when we come to exercise volition, here again we find that certain bounds

are set to our choice and action. For another primary intuition of human nature is the obligation to follow the right and not the wrong. Various theories about the nature and origin of conscience, into which it is not my purpose to enter, have arisen from attempts to analyse and explain what admits of no such explanation. Just as a primary chemical element, while it enters into many combinations, cannot itself be decomposed into simpler constituents, so this sense of obligation cannot be resolved by analysis into other and simpler things. It is no compound of experiences in one's own life or in the lives of one's ancestors. It is a simple and primary element in the constitution of human nature. It may be explained how it has come to be that men think certain particular things are wrong and other particular things right. But the sense of obligation regarding the things that seem right, and the persistent constancy of that sense, howsoever the things that seem right may vary, cannot be explained away. It is not that those things will benefit one or the wrong acts injure one. The sense of obligation often seems to run counter to what is one's evident interest. In

reality it takes no account of interest at all; it moves on a different plane. Nor again is it because of the effect upon others. One may persuade himself that an act would benefit others, and still conscience may warn therefrom. The age-long growth of social instincts fails to explain the behests of conscience that are no less sternly distinct where no social law is involved and no other human being affected.

This is the highest thing within man's nature. It is the queen of all his faculties. It is the fact of chief import to his life. All else is of secondary value, and, if need be, to be sacrificed. Life itself exists for the ends which this faculty apprises man of. Thus there is here declared a purpose for life, that it shall be always and at all cost good and true. If this sense of right and wrong has any meaning, it means such purpose. That purpose is not to be identified with one's own desire or choice. It is often directly contrary to desire and choice. It is plainly distinct from one's own purpose. For it not seldom comes into conflict with one's purposes, and demands that they give way.

There is here more than purpose. There is authority. This faculty is not only of royal rank, but is, in fact, a reigning queen, upon a throne and wielding a sceptre. It not merely advises and warns, it dictates and commands. It speaks not of interest, which is optional, but of duty, which is imperative. It asserts the right to rule. It is not a self-rule. It asserts authority over the will and a supreme control over life. It is not so much that men possess the moral sense. It is rather that the moral sense possesses them, and holds them in the grasp of a rule that transcends all else, that transcends time, dealing with deeds of past years as of yesterday, and bringing a presage of relations that are eternal.

This sense of obligation is so clothed with authority, it is so imperative, commanding so unconditionally,—not do right in order to be happy, but,—do right without regard to interest, do right though you suffer for it, do right whatever happen, *fiat justitia, ruat cœlum;* it is so august and absolute in its demands; that man is here confronted with absolute sovereignty. No human origin suffices to explain the royalty wherewith duty issues those fiats.

Her mien of majesty bespeaks a loftier lineage, and stamps her as

"Stern daughter of the voice of God."

It is not that the majestic claim of right, as against wrong, has its validity by reason of divine command. It is eternally and essentially valid. The moral has its seat not in the will of God but in the being of God. It is not that once in a while, of a particular act, there is in the dictate of conscience a "thus saith the Lord." But, every hour of life, the fact of conscience is evidence that one is all the while in relations with a higher than self.

From the sense of those relations, progress in goodness brings no escape. The further men attain in character, and the holier they become, so much the clearer, on those heights of saintliness, is their conviction of One who in perfection *forever is* all whereunto they may only aspire. It is in this conviction of a forever realised Best, that they strive after the better Its mastering pressure it is, that impels men onward and upward. Its "must" is an "ought." There is no constraint of physical necessity. One can obey or disobey as he

may choose. This freedom of choice, in the face of absolute demand, only intensifies the sense of being on trial, and under scrutiny and judgment.

The sense of moral obligation is attended by manifestations of emotion, shame, remorse, fear, which imply relations to Another, to whom self is by the obligation bound, to whom I ought, that is, I owe it. Why, otherwise, should one feel that which Cardinal Newman has described as "a lively sense of responsibility and guilt, though the act be no offence against society,—of distress and apprehension, even though it may be of present service to him,—of compunction and regret, though in itself it be most pleasurable,—of confusion of face, though it may have no witnesses"?[1] "The wicked flee when no man pursueth." These inner experiences have been the terrible theme of tragedies: Orestes wandering in terror from land to land, pursued by furies; Macbeth's heart haunted by horror; Richard, in visions of the night, when all his crimes sit heavy on his soul.

[1] *Grammar of Assent*, Pt. I. chap. v. sec. 1. See App., note 4.

These experiences of inner life testify to an eternal good, which is within one and yet is not one's self. The fact of conscience makes itself known

"As God's most intimate presence in the soul." [1]

It is the manifestation, within men's nature, of One with whom they have to do. Here, haply, they might feel after him and find Him. Here, indeed, He finds them. Here He is not far from every one of them, besets them behind when they do not see Him before, and lays His hand upon them.

This is no attempt, let it be observed, to demonstrate the existence of God. Such attempt would be beside our purpose. It were an undertaking, moreover, which would be of little avail. Some things are too true for formal proof. A thing may be proved by establishing it on some deeper truth, and that again be shown to rest on some wider and underlying truth. This process of finding one truth beneath another must eventually reach bottom in some immediate knowledge, which has noth-

[1] *The Excursion*, iv.

ing deeper to rest on, and which is thus too fundamentally true to be proved, because it underlies all proof. It can only be shown thus to underlie all. The truth of the divine existence is not a mathematical demonstration, or the conclusion of an argument according to logical method. It is the ground principle, which makes demonstration possible, and whereon thinking must be based. Browning says of God and soul:

> "Prove them facts? that they o'erpass my power of proving proves them such:
> Fact it is I know I know not something which is fact as much." [1]

One cannot by syllogistic reasoning demonstrate the existence of God any more than he can his own existence. Like his own existence, the existence of God is a fact disclosed in man's primary intuitions.

We have considered these two primary intuitions, self-consciousness and the sense of moral obligation. To-day we see the consciousness of self, and the moral sense, in many persons highly developed; and from such ob-

[1] *La Saisiaz.*

servation it is perhaps easy to conclude that in these intuitions there is a divine manifestation within man.

These intuitions, however, by no means exhaust the capacity of human nature. There is more there than can be thus, or in any wise, enumerated and described. Man is greater than he knows. The sphere of divine influence and expression in man, it must be noted, is not circumscribed within the limits of his consciousness, and is larger and deeper than any of its measuring lines. There is much in human nature that lies beneath the surface, unexplored and mysterious. The region of the unconscious, or rather sub-conscious, cannot be left out of the account. Hartmann, Murphy, Maudsley and others have brought to light how much conscious mind owes to spontaneous, unobserved and unconscious activity. Aside from any hypotheses which have been built upon them, there are incontestible facts which go to show the importance of the sub-conscious. Ever and again it surprises observation with the results of processes whereof nothing has been perceived. Thence, out of unfathomed depths below con-

sciousness, experiences may emerge and become sensible, manifested at first only slightly and by slow degrees more and more, like the ripples of a tide that rises from the great deep.

Therefore, there may be, and always must have been, within human nature, conditions of transition from the sub-conscious to the conscious, giving impressions and notions not yet fully defined, implicit rather than explicit, more or less obscure and vague. It is, then, not surprising that the intuitions of God, in some men, particularly in men unaccustomed to reflection, should be inadequate and ill-defined, confused and obscure. None the less, although not shaped into adequate conceptions, and still less clearly defined in words, and, indeed, in many minds only latent, such intuitions of a superhuman power and majesty are present. They belong to human nature.[1]

All this is not without bearing upon the remote inception of revelation in human history. In attempting any conjecture regarding the beginning of revelation in man, it must be remembered that the question has to do with

[1] See App., note 5.

man as he was at those times of beginning. It concerns, that is, primitive man, with his very simple and unreflecting sense of self, his rudiments of a moral sense, or conscience, and with all those undeveloped portions of his nature, including much altogether below his consciousness.

There have been attempts to account for the idea of God by reference to primitive misinterpretation of the phenomena of sleep and dreams and death, to belief in ghosts, worship of ancestors, worship of natural objects, fetichism, and like errors and hallucinations. The idea itself, however, does not consist in or depend upon such things, for in human progress, as such things are left behind, only the more clear and commanding has become the idea of God. We might expect its early manifestations among primitive peoples, in the childhood of the race, to have been often grotesquely crude and childish, with far from adequate realisation, and in rude forms and methods.

It is not my purpose to enter in detail into the question of the historic beginning of a human consciousness of God. It would seem

to have been by stages parallel with the first human consciousness of self. But who may trace unerringly the modes and methods of those far-away men's deepest thinking, or at this distance read all their hopes and fears? Who may tell how the great light first came to the primeval man, whether by a sudden flash or by a slow and gradual dawn? My present purpose is to call attention to the fact that in man, as early as we find him, the light is already there. As soon as man was worthy to be called man, we find him, however vaguely yet earnestly, acknowledging the hold religion had upon him, amidst how-much-soever superstition nevertheless genuinely moved by sentiments of dependence and awe, and evidently believing in power, not of man, that made itself known to him.

Let criticism detect in those prehistoric men whatever there was of childishness and error, of myth, of superstition. After the most searching investigation, there will be left, I venture to assert, a residuum, an elemental something that cannot be explained away, a sense of dependence, a sense of obligation, that is in reality the same with that which we

have been considering as essentially characteristic of human nature. There will be left something that, however limited in degree, was in kind identical with our deepest thoughts and feelings. There were the beginnings, although feeble, that were rudiments and prophecies of the convictions that dominate men to-day. There were the seed-germs that were to expand and grow into religions that should fill the earth. There was the light there, however faint, that was to shine more and more unto the fulness of the day.

II. In these primary convictions of man, in these intuitions of a power and righteousness more than human, in these spontaneous deliverances within his own nature, revelation has its sphere; and here it began. Here God touched and laid hold of men. Here He left Himself not without witness. Here He manifested His light as they were able to receive it. Here, before the beginning of history, in those remote and buried ages, wherever there have been men with hearts and consciences and wills, He has been revealing Himself. As we have already observed, it is the essential char-

acteristic of spirit to reveal itself. No apter language could be found than is employed in the prologue of the Fourth Gospel to describe the divine Logos, or Reason, that was eternally with God, uttering itself, first, in the processes of creation: "All things were made through Him, and without Him was not anything made. That which has been made was in Him life."[1] As there was that expression through created things, so there was, moreover, manifestation at length in human nature, "and the life was the light of men." So near is God to man, so closely does infinite spirit invest the human spirit, that, as a wise man said of old, "the spirit of man is the candle of the Lord, searching all the innermost parts." This candle is lit from the living source of light, that Word, or self-expression, of God. "There was the true light which lighteth every man."

We are seeking, so far as we may from a human standpoint, what we might call the rationale of revelation. We are asking these questions: How, on the human side, did it become a factor in the history of mankind?

[1] See App., note 6.

What was the law and what the method of its procedure? How came particular men to be the recipients and the instruments of revelation?

One is not externally seized by revelation arbitrarily or accidentally, like a man struck by lightning. Within the man, far in the depths of his nature, shines some light that makes manifest. To that inner light one man will be blind where another is open-eyed and attent. One man will reverence and cherish in himself the light, that in another is slighted or ignored until the light that is in him is darkness. Thus one man comes to have less of this inner light than another. In the one it fades and fails while in the other it grows, because it is the light of life. Here, as throughout life, operates the divine law, unto every one that hath shall be given. According as a gift is received and by use developed, in that measure is there the increase of supply. One man hides his light or rudely puts it out. Another lets it come and pass unheeded. Still another cherishes no vision, but suffers the light to remain dim and mystic, solemn but indistinct. But another is earnestly faithful to the

best light that visits him. Alert and watchful, he looks and learns and broods, receptive of vision, until, emerging from the shadow, things stand out in ever stronger light; and this man, seeing, becomes the seer. Yet it is the one light that lighteth every man. As the light of day is the same in each several recess where penetrate its rays, whether less or more, and in them all is one with the light of the sun in the sky; so this light is the same in each man, and in all it is the light of God.

Herein, in this common fact of the true light lightening all and, to that end, ever coming into the world, lies the possibility that one man's experience may become the common possession of many. The light cherished and fostered within one man cannot be hid, but sends out its beams to other men, making that man a shining light. The light that is in him spreads itself in vibrations, as it were, through the surrounding ether and becomes the illumination of his generation. So the subjective in the individual tends to become general and objective. So an inner revelation gets itself out among men, takes outward shape in the world, gets a hold and a footing there, and be-

comes a force to be estimated, a perceptible movement in history.

"And the light shineth in the darkness: and the darkness overcame it not."[1] It is a vivid sketch of one aspect of human history: light and darkness together in the world, often seemingly confused, but really face to face in continual conflict, the dark not all at once dispelled and sometimes seeming triumphant, but the light after all never wholly overshadowed; light shining into darkness that has not prevailed against it, but has ever farther and farther retreated before it, so that the course of history has been a slow but surely gaining dawn. The light not merely appears. It shines, sending out its rays into the dark. The verb is in the present tense. There is one long illumination in an unceasing stream of energy, breaking in even where there is thick darkness. From no man is the illumination altogether withheld. There is no race of men that has not been sensible of a light other than the light of common day; no race amongst which may not be discerned, notwithstanding all shadows, at least scattered

[1] St. John i. 5. See R. V. margin.

rays, which are but broken lights of the true light that lighteth every man. Ever and again among men there has been a brightening into flashes of especial splendour.

Thus revelation, as regards its source and power, is not of earth, but supernatural and divine. It becomes, however, naturalised upon earth in human history. As it is a revelation for mankind, it is to be traced not in the secret depths of the isolated individual soul, but as it has made its way in the history of men. For it has made its way. On the historic side, it exhibits degrees and stages of realisation, and so admits of and implies progress from less to more. This progress, which, notwithstanding instances of retrogression, is, on the whole, plainly to be discerned, is a characteristic mark of human history. It stamps history as a long and progressive education of mankind. Thus more and more clearly there is expression of the divine thought in history. In its persistent onward course there may be traced, through the rise and fall of empires and all outward vicissitudes, a movement of manifestation, disclosing the plan and purpose of a Power making for righteousness. In this

aspect the disclosure is an evolution. The Power that wrought hitherto in the processes of physical nature has, since the appearance of man, been manifestly marching on, through the progressive unfolding of human history.

III. The tendency of the entire evolution leads us to look, at some point to see, on some particular line, a still further unfolding of revelation. This further unfolding in human history, like all development, we should expect would be by processes of differentiation and specialisation. Thus we come to a special line of historic development which we know as *the* revelation. This special revelation is not out of line with the entire evolution. All foregoing history leads up to it.

In the interests of the special revelation, it has been sometimes attempted to deny the reality or value of earlier and preparatory stages in the long history of God's dealing with men, as if He had introduced a revelation abruptly into the world. Indeed, some have practically rejected, as meaningless and worthless, all that came before the Christian Gospel. Such positions betray not only an in-

adequate recognition of the solidarity of mankind and of a certain unity in its history, but even a lack of faith in a living God of all history.

The honour, the distinctive significance, the supreme value of the revelation as consummated in Christ do not depend upon denial or disparagement of the measure of truth to be found in religions of other names. Indeed, the appreciation of the consummate revelation is enhanced by showing that in a sense it completes with fulfilment those ethnic religions,

> "All with a touch of nobleness, despite
> Their error, upward tending all, though weak."

There, too, with the error, was somewhat of God's truth. There, too, was real religion. St. Augustine goes so far as to say: "The very thing which now is called the Christian religion was among the ancients, nor has it been wanting from the beginning of the race of men."[1]

It is one light which lighteth every man, coming into the world, shining more and more, but glimmering even in the starlight, however faint it be, of heathenism. Indeed,

[1] See App., note 7.

as there are not only the visible and coloured rays of the solar spectrum but also, beyond their range, the invisible chemical rays; so the true spiritual light has wrought effects even where it has not been seen and recognised as light at all.

While this is so, not less true is it that there is the sun and there is the growing splendour of his dawning. There was the gradual and historic progress of the special revelation. The special revelation proceeded by selection of a certain race, fitness and aspiration determining the inspiration and mission of a specially gifted people to develop to perfection, and transmit, the idea of one holy God. In their history was given the revelation. It was not independent of their recipiency and spiritual activity. It was not all at once, and mechanically, communicated to them out of the sky, but was unfolded through

"Communications spiritually maintained"

in the course of a long history, exhibiting a gradual process of development. Thus, as we have seen in the first lecture that the entire evolution was a revelation, we now see that

this special revelation was in its progress an evolution.

To speak of the evolution of revelation is by no means to explain it away. It is not to make it a merely mechanical process or inevitable natural outgrowth. There is here that which cannot be thus accounted for. It is not to bring this history under the iron necessity of physical law, nor is it to deny therein sudden departures, as it were leaps and bounds, into new epochs. As in the foregoing organic development there was again and again—for example, at the advent of life and of thought—a sudden advance to something new and strange which, relatively to what had gone before, was supernatural; so, in this unfolding revelation, the natural is only the more marvellously surpassed. There is now and again to be seen the result of the operation of new and original elements and of creative factors advancing upon all that went before. The old did not cause the new. It led up thereto and was therein fulfilled. But in its fulfilment it was also transcended.

What is implied by the term evolution is that the method of the progress here was the

method of historic movement, characterised by the vital unity and continuity of the force that organised and impelled it. There was, however, let it be observed, movement, which while historic and continuous, none the less advanced through the ages from stage to stage, from old to new, in manifest progress toward a crowning consummation. This movement forward must not be forgotten or ignored.[1] Indeed, it is in this positive advance that there was manifestation of the supernatural, while more and more men were gaining the knowledge of God, as they now and again caught a flash and a gleam

"From worlds not quickened by the sun."

[1] See App., note 8.

III

A Revelation That Reveals

" One of the many superstitions which . . . are practised with the idea of the infinite (often with the mere word itself), owing to its importance being very much over-estimated, is the notion that the infinitude of God makes any adequate idea . . . of Him impossible. But is it not a matter of indifference to the mathematician, in his idea of the line, whether the length of that line is limited or whether it stretches on into the infinite?"—RICHARD ROTHE, *Stille Stunden.*

" Belief I define to be the healthy act of a man's mind. It is a mysterious indescribable process, that of getting to believe;—indescribable, as all vital acts are. We have our mind given us, not that it may cavil and argue, but that it may see into something, give us clear belief and understanding about something, whereon we are then to proceed to act."—CARLYLE, *On Heroes.*

" What height,
What depth has escaped Thy commandment—to Know?"
—BROWNING, *Fust and His Friends.*

" Let knowledge grow from more to more,
But more of reverence in us dwell—"
—*In Memoriam.*

A REVELATION THAT REVEALS

I. IT would seem to be essential to the idea of a genuine revelation that it really reveal, so that, at some stage of the process, truth be made known. Here must be met the question whether the truth of God can be made known, or, in other words, whether men can receive the knowledge of such truth. We enconnter the position of those who assert that, for the human mind, a real knowledge of God is impossible. This position, it is evident, questions the possibility of revelation. It would allow no room for a genuine revelation at all. We must therefore face the question : Is a revelation possible ?

The position just referred to claims the support of eminent names in philosophy. A discussion of the critical philosophy of Kant it is impossible here to enter upon, nor am I fitted for the task. The great philosopher of

Königsberg certainly brought in a new era of thought. He thus made, however, an epoch, not, as is often supposed, in his limitation of human knowledge. For, in this, he followed in the beaten track of Locke, Berkeley, and Hume. Knowledge, according to Kant, does not get beyond the appearances of things. To be sure there is the thing in itself. But we can know only the thing as it appears. Our predicament, to use the witty comparison of a famous scholar of long ago,[1] is like that of the fox in the fable, tricked with the stork's long-necked bottle. He could only lick the outside of the glass, but could not get at the porridge within. So our knowledge is only of the external appearance. It does not get at the thing in itself, that unknown and unintelligible something which, according to this philosophy, is to be distinguished from the thing as it appears.[2] It is evident there is logically here involved, not only the question whether it is possible to know God, but also the further question whether it is possible really to know

[1] The elder Scaliger, *De Subtilitate*, Ex. cccvii. 21, quoted by Hamilton, *Metaphysics*, Lect. VIII.

[2] See App., note 9.

anything at all. Let it be granted that, with our finite faculties, we may not at present know everything. It is, however, a somewhat different proposition to deny that we can know anything. Upon what foundation rests such denial of the possibility of any true knowledge?

The fact that the human mind is constituted with certain "forms of thought" affords no ground for denying that its thinking is valid, or for denying that its knowledge is a real knowledge. It is a vain presumption for human philosophy to limit man's knowledge, and say, "Hitherto shalt thou come, but no farther." In the old story, King Cnut, on the beach, pretended thus to set bounds to the sea, but its waves were not stayed as the tide came in. So the philosopher proclaimed the limits of knowledge. Nevertheless, within a century, physical science had gone on and built up knowledge of the natural world into a vast structure of concrete and coherent reality that is verified by actual experiment. Here is something that cannot be dismissed to vanish into air, and, like the baseless fabric of a vision,

"Leave not a rack behind."

The verifiable results of scientific research stand solidly confronting the assumptions of any philosophy which cuts off the objective from the subjective.

Moreover, what are these "forms of thought," and whence came they? In its onward progress, science is demonstrating that man is sprung from and one with nature, not only in physical atoms, but also in mental functions. The latest researches find no violent opposition or abrupt break between animal instinct and man's intelligence. His forms of thought grow out of nature and are moulded upon her patterns. Here we may look to find a scientific basis for the verdict of common sense, that there is a world of reality answering to our knowledge of it, and that the forms of thought correspond with the forms of things as they are. While we may not assert that it is so because man thinks so, there is some reason for asserting that man thinks so because it is so. There is ground for his confidence that his faculties of knowing are trustworthy.

In his denial of the possibility of knowing the thing in itself, Kant followed Hume, and

was blinded by certain prejudices of his time. Not in maintaining that negative position lay his enduring contribution to thought. The epoch-making service of Kant consisted in his positive vindication of the activity of the mind, as characteristically constituted, not merely with senses to receive impressions, but, moreover, with supersensual powers, by virtue of which it is a law unto itself, and duly disposes in rational order the material supplied from the outer world.

The mind, indeed, is not passively receptive, merely a mirror to reflect what comes through the senses, or a sensitive plate to receive and register their impressions. It is rather to be likened to a hand that reaches forth to seize, and that forcefully detains while it dexterously arranges, moulds, and elaborates the material supplied to it. Its intelligence is an active spiritual function, spontaneously energising, illuminating what were otherwise blank or opaque, discerning and discriminating, dividing and combining, and, out of the confused and hap-hazard chaos of mere sense-impressions, bringing the order of rational knowledge.

The mind thus, out of itself, furnishes a most important element of our knowledge. It contributes a certain impregnating, quickening, and organising power, wherewith it seizes upon the impression and apprehends, that is, takes hold of it with touch of life and mastering grasp. Were it not for this active energy of the mind, the thing without, howsoever real, would be

> "As is a landscape to a dead man's eye."

But, endowed with this energy, by its means we come into truly vital contact with the object. We thus may apprehend, lay hold on, where we may not comprehend, that is, entirely take in. We may rationally apprehend that which we only partially understand. Undeniably there are things too high for man's knowledge here completely to attain unto. We cannot fully understand where we stand under, and see only the nether side. But this side which is toward us, intelligence may take hold of and truly apprehend, although we do not know through and through.

The theory of mental limitations was taken up by Sir William Hamilton, who found, in

the consciousness of our impotence to conceive of anything beyond the finite and relative," an astonishing revelation." This was an astonishing idea of revelation, for Hamilton's contention was that the Absolute, or Unconditioned, is not only unknowable but also unthinkable, and that there is possible a knowledge only of the conditional. His disciple, Dean Mansel, went still farther in his famous Bampton Lectures.[1] Upon this philosophy of impotence he based a defence of orthodoxy, seeking its safety in man's incapacity. According to Mansel, a revelation must be received without question, because the nature of God, mentally and morally, is for us incomprehensible. His attributes are different, not only in degree but even in essence, from attributes which we know or can know. The revelation is given us, not to be understood, but simply in order to regulate our conduct.

This philosophy would shut us up, in our finiteness, from any true knowledge of God now or hereafter. It was an argument for revelation which made more of the veil than of the unveiling. To change the figure,

[1] *The Limits of Religious Thought.*

it opened between God and man a chasm which it then essayed to cross, walking by faith, blindfolded, on a rope that held to nothing. It was an experiment fraught with peril, as is any attempt at a make-believe faith, that depends solely upon ignorance, and that does not somehow know that which it believes.

It is not strange that men refused a revelation that claimed to regulate, but not to reveal. If no mysteries are revealed, then a natural result is Agnosticism, the philosophy of ignorance, know-nothingism.

From Dean Mansel and Sir William Hamilton, Mr. Herbert Spencer derives his philosophy of the Unknowable.[1] Emphatic is his reiterated affirmation of the existence of a Power infinite and absolute. It is, however, his position "that it is alike our highest wisdom and our highest duty to regard that through which all things exist as The Unknowable."[2] Of this "eternal fact," beneath every phenomenon, we can know, he claims, only the appearances and not the reality. But surely, if we know the appearances, those appearances

[1] *First Principles*, p. 39, *et seq.* [2] *Ibid.*, p. 113.

are manifestations of something. The Power is not utterly unknowable which is thus manifested in appearances. Indeed, Mr. Spencer says it is "everywhere manifested." So far, then, as it is manifested, it is not unknowable. That which this great Agnostic declares regarding its omnipotence and omnipresence is something to know. Furthermore, we are "obliged to regard that power as omniscient." It is infinite. It is eternal. It is the great Cause, "an infinite and eternal energy from which all things proceed."[1] It "is the same power which in ourselves wells up under the form of consciousness."[2] Regarding his Unknowable, Mr. Spencer has asserted that he knows the above particulars. The mental processes, which give us this much knowledge, must be trusted when they lead us farther on. Says Mr. Spencer himself: "We are bound in consistency to receive the widest knowledge which our faculties can reach."[3] Whether we look without at the material world, or look within ourselves, inasmuch as the supreme Power "works in us certain effects,"[4] in either

[1] *Ecclesiastical Institutions*, p. 843.
[2] *Ibid.*, p. 839.
[3] *First Principles*, p. 19.
[4] *Ibid.*, p. 557.

case, from observation of the effects we may learn something about the cause.

All our knowledge, however, argues Mr. Spencer, is relative, and this Power we can know only as related. It is true all our knowledge is a perception of relations ; and therefore we may see how little weight this objection has.[1] Certainly we know the supreme Power not out of relations but in relations, as Almighty Maker of heaven and earth. It is because, and so far as, related to the world and related to us, in ourselves, as Mr. Spencer concedes, welling up under the form of consciousness, that it may be known by us. Our knowledge is not absolute and perfect. To say, however, that our knowledge is partial and inadequate does not mean that it is false, and without any correspondence with reality, as Agnosticism would imply. We may not comprehend the infinite, because we are finite. But we none the less may apprehend that which we cannot fully comprehend. We cannot conceive the infinite, in this sense, namely, that we cannot in imagination make a mental picture of it. The infinite we cannot dis-

[1] See App., note 10.

tinctly image, nor completely know, because we are not gods. But even so, we may know. The infinitude, the boundlessness, of God is not His essence. It pertains only to the extent and degree of His attributes. Mr. Spencer does not lose his knowledge of power in describing it as infinite. We do not lose our knowledge of love by thinking of love without a limit. God's essential nature we might apprehend, even although unable to comprehend, or conceive, the measure and degree.

It is one thing to assume that we can find out all about God. It is another thing to feel after and find Him who is not far from every one of us. Theologians, it is true, have sometimes ignored the partiality and limitations of their knowledge. Indeed, to those presumptuous pretensions to understand all mysteries and all knowledge may be partly ascribed the reaction into this agnostic know-nothingism. A further reason is to be sought in higher conceptions of God. There may be in some Agnostic a more genuine devoutness than in the man who glibly claims to know it all. The name, God, in its content carries such heretofore unmined, undiscovered wealth, it is now

meaning so much to thoughtful men, that some have come honestly to regard Him as, in majesty of power and universality, entirely out of reach of their intelligence. It is good that reverence in us dwell, but, with it, also

> "Let knowledge grow from more to more."

II. To say that we cannot know everything about God does not mean that we may not know anything about Him. How little we know of Shakespeare! Behind that crowded stage, that peopled world he has created for us, is the master-magician himself, like his Prospero, calm and self-contained, his own personality, behind that impenetrable reticence, a problem. The more we read, the more baffling the questions.

> "We ask and ask—Thou smilest and art still,
> Out-topping knowledge."

How little we know of the man himself! On the other hand, how much we know, as that myriad-minded man has expressed himself in his works! Far more truly may we say: how little we know of God, and yet how much we know, as He has manifested Himself to us.

To say that we cannot know anything unless we know all, would involve a distrust of human knowledge generally, and the paralysis of science. It would mean that we cannot really know anything at all. The validity of our knowledge we must distinguish from its completeness. Knowledge is not invalid because incomplete. We may not know, in utter completeness, the full truth about anything. Tennyson has well put this in the familiar fragment :—

> " Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

For fully to know anything takes us at last to God. We are bound to know as much as we can. And we may know more of God than of anything, because there is more to know. We never get to the end. There will ever be before us more to know, because God is more than man. But we may be continually progressing in the knowledge. Indeed, all genuine advance in knowledge might be described as

progress in a journey that finds its ultimate destination in Him. For, of all our knowing, God is the beginning and the end.

Thus the Unknowable is found to be the only partly known. Our knowledge is by no means completely exhaustive. It may not go very far along the limitless way of its great argument. But, so far as it goes, it is substantially true. God is in this regard like the ocean. You say you have seen the ocean. It may be you merely stand on the shore. At most you traverse only a very small portion of its vast expanse. You do not know it in its extent. You do not know it in its depth. But you launch out upon it, you spread sail and voyage through its waters ; and you say, this is the ocean, we are on the great deep. So, encompassed and upheld by Him in whom we live, we may say, we are in Him that is true, this is the true God.

If the voyager on this great deep encounter strange seas enveloped in thick mist, where the intellect has to go "sounding on a dim and perilous way," yet again he comes out into clear waters. Let him keep on, and he may sail far, to new horizons. For man's advancing

knowledge, there is an ever receding horizon. We are finite; that is, limited. But in the very knowing that we are finite is involved a knowledge of something beyond the finite. We should not know we had come to the limit, if we did not look beyond the limit. To be conscious of a limit is already in thought to transcend it. Thus we are not so shut up in our finitude as to catch no glimpse of that which is illimitable. It is the prerogative of man thus to look before, to pursue the adventurous quest of the infinite, and in effort, expectation, and desire,

> "To follow knowledge like a sinking star
> Beyond the utmost bound of human thought."

Here we know in part. In comparison with God's immeasurable greatness, our knowledge seems but an "inch of inkling." In Him is mystery. There must be mystery. There must be in His being unfathomed depths and heights undreamed of. Were He not thus beyond our comprehension and imagination, He were not God. Agnosticism is, in one aspect of it, a confession, in the presence of the mystery, of the powerlessness of the human mind's

unaided faculties to penetrate its depth and traverse infinitude. The mystery, however, is not the mystery of nothingness, or of nothing thinkable, a dead blank, an empty void of abstraction and negation. It were more reasonable to conceive thereof that it is reason's true goal, even if it be forever beyond perfect attainment, to conceive that therein is all-comprehensive thought to which nothing here is insignificant, and fulness of vital knowledge, that there is the primal source of illumination whence shoot forth rays of enlightenment.

It is not, then, the mystery of darkness. It is the mystery of light. It is dazzling, but it is illuminating. For, as we have in a former lecture observed, it is an essential characteristic of spirit to express itself.[1] It belongs to the nature of God, as spiritual being, to be self-revealing. If this be true as an explanation of material nature, it is more evidently true as a reason for the creation of man. The creation of man is in order that to the finite spirit infinite spirit may communicate itself.

It is, after all, not so much that men know

[1] See Lecture I., p. 13.

God. It is rather that God knows men. That is to say, the first movement is from Him. God is mysterious because He is infinite: but, because He is spirit, He is self-revealing. Dwelling in light unapproachable, His light yet visits men ; as from the distant and yet dazzling sun in the sky, which no man may approach or gaze upon, issues the light in which we see. An apostle makes the same comparison to the noblest of God's gifts in the material world, and lifts our thought from the natural light to that which is spiritual. "Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts."[1] There is but one God. It is the same God whose fiat was, "Let there be light," who gives spiritual enlightenment to men. Indeed, God is light, by the principle of His nature, shining forth, self-manifesting and revealing. In His light do we see light.

We have considered, not exhaustively, but at least so far as our space would allow, the objections to a revelation which allege the limitations of the mind. The revelation, it is true, must be through the medium of the human

[1] 2 Cor. iv. 6. [R.V.]

mind. For not otherwise would it be intelligible. The infinite is revealed only as it can be revealed in the finite. God is made known only as He can be made known in man. The light shining in the heart must be perceived and intelligently interpreted, as the lights in the sky are observed and noted by the astronomer ; and by the mind thus enlightened light is transmitted to others. The medium is limited. God's revelation of Himself in and through man is limited by what He has made man to be. These intellectual limitations we have considered, and have found that they are not incompatible with a knowledge of God, which, although partial, is true.

III. Having touched upon these intellectual difficulties, it remains to consider, further, that the revelation of God is more than intellectual. The theory of limitations, whether as applied to our faculties of knowing or to the instruments of revealing, has been pushed too far in the case of this revelation. Men have asserted the limits of thought, as if it were a question of thought alone ; as if the precious gold of truth were to be sought solely in the Arctic region

of a frigid intellectuality, where must be contraction, thin air to breathe, and fatal hazard in the quest; as if it never invited men's search in more genial climes.

This is not, however, a revelation for abstract thought alone. The intellect is not the only organ of knowing. A man is something more than a mere reasoning machine, and his understanding is not all of him. His intellect, moreover, is by no means the complete measure of the world of reality. There are more things in heaven and earth than are dreamt of in its philosophy. There are things to be otherwise than intellectually revealed. There are things which are hid from the wise and prudent and revealed unto babes, hid as matters for wisdom and understanding and revealed as matters for sympathy and love. As one of our own poets has said:

> "Man's love ascends
> To finer and diviner ends
> Than man's mere thought e'er comprehends."[1]

Men are taught through sympathy. They are taught through experience and its processes of life-learning.

[1] Lanier, *The Symphony.*

The historic revelation, as we shall later see, is not, primarily or essentially, a communication of propositions to the intellect, but an unfolding and unveiling of moral and spiritual truth to man's whole spiritual nature. It brings to men knowledge of God much after the manner of our coming to know the persons about us, as they manifest themselves to us in character and life, in what they say and do and are. It is enough, at this point, to observe that we may conceive of a disclosure of moral character, a disclosure of qualities which we may describe as personal, constituting a revelation which thus would not need to be accommodated to our apprehension. Such things as goodness, patience, love, sacrifice, we know when we see them. They are intelligible to all. Where they are not understood, it is not because of any intellectual incapacity. After the unveiling of spiritual truth, of goodness and mercy, of love and sacrifice, if men do not receive such a revelation, it is chiefly for reasons which are not intellectual but moral. The difficulty does not lie in their mental faculties. Rather "a veil lieth upon their heart." It is their affections and sympathies, their hab-

itual motives and dispositions, which make them slow of heart to believe.

Likewise, in regard to the instruments, the human persons through whom the revelation came, there are the limitations, it is true, of their humanity. The treasure is in earthen vessels. There are the limitations, furthermore, of the individual personality and capacity of receiving and transmitting. As King Arthur told his knights,

> " For every fiery prophet in old times,
> And all the sacred madness of the bard,
> When God made music through them, could but speak
> His music by the frame-work and the chord." [1]

The music of the harp was not the same as that of the viol, and one harp might differ from another. But it was none the less true music, fitted to convey its message. The knowledge of God through human persons, although partial, is not the less true knowledge. The human medium is restricted in its capacity. A glass cannot mirror the world, or more than a small part of it. This part, however, which is mirrored, the glass does not, because

[1] *The Holy Grail.*

of its diminutive size, necessarily discolour, or distort, or fail to present in a true reflection. Light is the same on earth as in the sun. So, likewise, goodness is goodness in man and in God, in essence the same and differing only in degree. Genuine love in man is the same as love in God. Sacrifice, whether in God or man, is to be recognised as sacrifice.

It is a matter of spiritual life. God speaks in the still small voice that utters moral and spiritual truths which are eternally true. To that still small voice, some have an ear more attent than others. They learn to hear and heed whispers that to others are inaudible. The man who is thus sensitive and responsive to moral and spiritual truth, to him God tells His secrets. He becomes one of God's chosen few "whom He whispers in the ear." They receive the revelation that reveals. Such an one may not be able to tell the story. He may have seen things which it is not lawful to utter and which mortal tongue cannot speak. The vision may sometimes elude attempts at definition and description. None the less it is a heavenly vision and it reveals, albeit defying question and vain babbling.

" ' Ask me not, for I may not speak of it :
I saw it : ' and the tears were in his eyes."

Thus we have seers, men of spiritual discernment, of deep insight and of far vision ; and thus arise prophets to tell forth in due time a message, reflecting outwardly what has flashed upon that inward eye. They live in an atmosphere of moral and spiritual truth above their fellow-men, in " a purer ether, a diviner air." The subject of inspiration will occupy our attention in another lecture. Our immediate subject touches, on its human side, the problem of man's knowing God. Let us here note that this knowledge is not so much a matter of intellectual acuteness as of life in the spirit, for always life is the light of men. The knowledge comes in these men's experience of spiritual life, as God's life touches their life like a warming, quickening, glorifying sunshine. In mountain lands one may see some peak catching the glow of the sunrise while lower levels still lie in shadow. So, on spiritual heights, men receive light which is not yet visible to others. Others see them : they see the sun.

On the other hand, there is a mist of doubt

that rises in the lowlands of life. It is not only a mist that obscures one's mental outlook ; but also, under certain conditions it may come to be, howsoever intangible and impalpable, a moral malaria, infecting men's spiritual nature, lowering their vitality and force, robbing them of joyous interest in life, and weakening the stuff and fibre of their courage, because impairing their high faith in right and truth.

Mysteries for the intellect there must be, as we have seen, things hard to understand, perplexing problems to wrestle with. It were idle to deny them. Yet these difficulties and perplexities need not daunt a man. The valiant soul will face the spectres of the mind, and still persevere in the quest of God's truth. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven ; what canst thou do? Deeper than Sheol ; what canst thou know? The measure thereof is longer than the earth and broader than the sea." That whole passage in the Book of Job is eloquent and lofty poetry. But, whatever their place in the argument of the book, or whatever their

true meaning, the words may be borrowed, in mock humility and show of reverence, to cloak a lazy, listless distrust of our faculties and a pessimistic disloyalty to truth. True religion must mean something better than ignoble repose in the refuge of a sense of utterly unintelligible mystery. Always God shows

> ". . . sufficient of His light
> For us i' the dark to rise by."

So far as strenuous life might find the sense of mystery an incubus, revelation lightens the burden, and one need never be oppressed and made impotent by its weight. Where more than this is not vouchsafed, the withholding is still in the interest of true life. Even there, the mystery that remains need not appall. Rather does it fascinate and beckon one on. In those very perplexities and difficulties, there lies moral possibility, there is wholesome discipline, there is education in reverence and loyal faith, in earnestness and manful endeavour to attain. Rightly faced, they become means of growth and of further entrance into man's proper inheritance.

" No, Man's the prerogative—knowledge once gained—
To ignore,—find new knowledge to press for, to swerve
In pursuit of, no, not for a moment ; attained—
Why, onward through ignorance ! Dare and deserve !
As still to its asymptote speedeth the curve,

So approximates Man—Thee, who, reachable not,
Hast formed him to yearningly follow Thy whole
Sole and single omniscience ! " [1]

It were a grave error, in one's view and estimate of things, to be deceived by what is after all only thin vapour and insubstantial mist. It is possible for a mist to close in, shutting off the view, and all the while there stand the perpetual hills. Agnosticism may say its word, but none the less true are the eternal verities and the righteousness that standeth like the strong mountains. The mist shall roll away and leave the air clear, that we may lift our eyes to the hills, and in favoured hours even see the land that is very far off. Many, I venture to think, shall find that their agnosticism has been such a passing mist, that there is the sun, that it shines, that in its light

[1] *Fust and His Friends.* See App., note 11.

we may see. Mysteries there are, and mental perplexities there are likely to be. Nevertheless one may

> "Cleave ever to the sunnier side of doubt,"

for, if there be the shadow, there is the sunshine, and it is a light that reveals.

IV

A Revelation of Personality

"There is in personality the highest that is within the knowledge of man. It is the steepest, loftiest summit toward which we move in our attainment."—MULFORD, *The Republic of God*, p. 22.

"God's thought or Word is never like man's, an abstract or impersonal thing. *His* thought or Word, unlike ours, never ceases to be His personal thinking and speaking, i.e. Himself. It never becomes detached from Himself, but He is always in it and it is always He."—W. P. DU BOSE, *The Soteriology of the New Testament*, p. 135.

"Speak to Him thou for He hears, and Spirit with Spirit can meet."

—TENNYSON, *The Higher Pantheism.*

A REVELATION OF PERSONALITY

As was observed in the second of these lectures, the manifestation of God is at length specialised, in the history of a particular people. This special revelation is essentially spiritual. God is revealed as spirit. Shall we expect to find Him revealed only as spirit in the world, or as spirit both in and above the world? There claim attention to-day two great forms of the idea of God: Pantheism, which conceives of the Deity as identical with the total of existing things and wholly immanent in the world, and Theism, which distinguishes Him from the world as not only within it but also above it.

The Deism of a former century placed God altogether without and apart from the world. As a man constructs a clock and winds it up, and then leaves it to run until he finds it necessary to open the case in order to wind it again or to repair its works; somewhat so the

world was originally God's handiwork, with which, however, He had subsequently little to do, except in the way of miraculous intervention. For the most part He was, indeed, to use Carlyle's words, "an absentee God, sitting idle, ever since the first Sabbath, at the outside of his universe and seeing it go."[1] This conception of God, while it has left its traces upon popular belief and speech, has become in our age impossible. Either a God so far outside is banished altogether, or else He is seen to be something more than that to the world, and always here because everywhere. The divine omnipresence and the observed unity of nature have made Deism untenable for those who think.

I. There is no little attraction in the Pantheism which places God not outside of, but within, the world. It were vain to deny the fascination of a pantheistic conception of the world, presenting the wonder and bloom of a universe wholly alive with God. Yet Pantheism gets all its warmth and colour from an element whereof it is by no means sole propri-

[1] *Sartor Resartus*, Book II. chap. viii.

etor. That vision of God in the world does not belong to the pantheist alone. The theist may have it no less truly. For him, also, the Deity is omnipresent, the universal power, perpetually creative in nature's processes, pervading all her shifting forms, all her quivering energies and the pulsating rhythm of her laws, the animating soul of the world, the spirit of its beauty and its life. The question is whether this universe alive with God exhausts His life and power. Truly to see God in the world, it is necessary to view the world in God and to regard Him as being more than the world. When you see the artist in a characteristic work of his, you know at the same time that he himself is more than any or all of his works, and that into them he puts, at best, only part of himself.

Pantheism, in the endeavour after all-comprehending unity, would make God and the world but opposite aspects of one sole reality. According as one aspect or the other is emphasised, there are differing forms of Pantheism. One form is more concrete. It starts with the unity of the world and deifies nature. A more abstract and speculative view, beginning

with God as the only substance, regards the world as no reality, but a superficial show of shifting scenes and appearances that vanish, and all things material and spiritual as fleeting manifestations respectively of Infinite extension and Infinite thought, which are substantially one. Looked at under the form of eternity, the world is discovered to be an insubstantial illusion, behind which there is one, and only one, being that is real. The former view loses God in finite things, the One in the many. The latter loses the many in the One, merging all finite distinctions in His infinitude.

Here again, while the theist as well as the pantheist sees manifestations of God in finite things, so for him, also, is that regard *sub specie æternitatis*, and he, too, may see things in God. He views things in God, however, because God's greatness over-passes the sum of all things. The divine infinitude is far from being used up in these finite things, inasmuch as it is the inexhaustible source whence they proceed. The theist views things in God, moreover, not as disappearing in an abyss, sinking into an unfathomable gulf where everything is lost and nothing found. For him,

Deity is manifested, not as a vague vortex of absorption wherein all distinctions are merged, but as the living source of manifold evolution, the one Spirit of life, manifesting Himself in a differentiating process of upward development, until at last the process culminates in man.

II. The question before us is: whether this Spirit be revealed as only the life of the universe or as, moreover, its lord as well as giver of life; whether the divine Soul be revealed, on the one hand, as only within or beneath the world, or, on the other hand, as not in entire fulness manifested by finite things, as being in essential nature over and above the world, distinct although not separate therefrom.

To stop where the pantheist does, to recognise God as immanent within the world and nothing more, to refuse a revelation of any transcendence above the world, is not this to shut one's eyes to at least half the truth one might know? In the first place, one must walk blindfold through a world of right and wrong. If God be identical with all that is, and if all that is be equally a manifestation of the divine, then there is left no standard of

right, right and wrong have lost their meaning, and whatever is is right. With all other distinctions, moral distinctions also have disappeared. There is no evil. What seemed such is a fiction, having no more substance than a shadow. Indeed, evil is only imperfect good, or good in the making. There is no antagonism nor any real difference. Good and evil have each its place in the rhythm of the divine harmony, like daylight and dark. All alike is good. Now against all this there is protest within us. We see things that are not right, and the insistence of a moral ideal forces our thought on and up. From things as they are, we look for a God of things as they ought to be, a God who forever is all which that ineradicable ideal of righteousness demands.

Moreover, in this view of existence, not only does right vanish, but also moral responsibility is a dream. We are but puppets playing our parts as manipulated by the world-magician. Indeed, these selves of ours disappear, lost in the all, like waves rising and subsiding in the ocean. Merged in the universal, our own individual being is only an appearance, an illusion, a bubble blown to be dissolved in the

encasing air, and we literally "are such stuff as dreams are made on."

Assuredly, however, we know that we are something more than bubbles, by reason of the fact of self. This that we call self we have sight of in the interior illumination of consciousness. That fountain light presents to us this primary fact. The first clear experience of consciousness involves the implicit recognition of one's own self. If we scrutinise this self-consciousness, we find it to be exquisitely delicate and subtle, yet very persistent. We are apprised of a self that is more than an accident or an incident, for it enters into, and indeed underlies, the whole story of life, which, without it, would have no coherence. Suppose it not to be, and the bottom drops out of everything that is thought and felt and done. It is not a mere bundle of experiences. I am conscious of a self that, as we say, "goes through" all my varying experiences, always the same thread that holds them on a single string and makes them mine. I can distinguish myself amidst my experiences as well as from my things.

Inquiring now, not how this self came to be,

but simply what it is, as we are conscious of it, we find it to be presented in consciousness as a reality, as persistently identical through all the years and all the changes they bring, and as a unit simple and indivisible. It can neither be dissolved away nor divided up. More certainly than he knows anything else one knows his own self,

"And knows himself no vision to himself,"

knows, that is, that this self is not a mere appearance, but is the most real thing in his life. Indeed, it is the touchstone of reality. Anything else much touch it in some relation, in order to be recognised as real. Only in relation to this self have things reality for a man. This self he can distinguish not only from external objects, but also from its experiences, and, moreover, from its own states, making self an object of thought to himself. Thus we have what Dante describes as "one single soul which lives and feels and on itself revolves,"

". . . un' alma sola
Che vive e sente e sè in sè rigira."[1]

[1] *Purgatorio* xxv. 75.

I know that it is I that think and feel, and in thinking and feeling I know that I am.

With this self-consciousness goes also self-determination. The self is not only reflective, but it is also dynamic with energy of volition. It is no passive thing, the plaything of circumstance. It is a centre of power and activity, an agent acting upon things and reacting upon circumstances, capable of persistency along a purposed line of effort. This self-conscious and self-determining agent is a person. Each person, in consciousness of himself and of his will, has a centre of his own and is distinct from all other persons.[1]

No less evident is the superiority of a person to all that is impersonal. Nature holds on to man by his physical constitution, but, in this realisation of himself, man rises above nature. That which has characteristically distinguished the history of man in the world, that by which he has lifted himself above the world, is that which constitutes personality. I say, that which constitutes personality. For it is important to note that the fact of personality, or self-hood, and the living experience

[1] See App., note 12.

of it, far antedated any philosophic conception or formal definition of it. Man was a personal being long before he knew or appreciated the meaning of personality. It is something of which the realisation has been attained only by a slow process.

Indeed, personality is yet far from being exhaustively known. Intimate as is one's knowledge of self, nevertheless, with functions not fully comprehended, with depths unsounded, with provinces of the unconscious beyond one's oversight or control, it remains fraught with mystery. One cannot get outside himself and have a complete view of what it is to be a self. Thus self-hood cannot be perfectly defined. Nor can it be taken to pieces and analysed. It is an ultimate fact of existence. It continues persistent in the face of all denial and refuses to be explained away.

Now any form of Pantheism, identifying God with all that is, must sacrifice this consciously distinct self-hood of human beings, merging it in the all, like the rainbow in the cloud, and making persons to be mere phases or passing manifestations of the universal spirit. And to the degree in which this is done,

to that degree does our very being protest against such an absorption into an all-in-all, wherein we are lost never again to find ourselves.

For, furthermore, self-hood, or personality, is not only an ultimate fact of existence, but also we know no fact greater or more significant. To quote from the classic passage in Pascal, "Man is but a reed, the weakest thing in nature, but it is a reed that thinks. There is no need that the whole universe arm itself to crush him. A vapour, a drop of water, is enough to kill him. But though the universe should crush him, man is more noble than that which slays him, for he knows that he dies, while the universe knows nothing of the advantage it has over him."[1]

III. Thus the highest thing we know in the world, personal life is not without anticipation, presage, and prophecy, pointing on and up. It has windows open toward heaven, looking forth on a luminous view stretching endlessly away. Of unique importance in our present consideration is the fact of personality, as the

[1] *Pensées.* Ed. Firmin Didot, 1844. I. Art. i. vi.

lofty culmination of the age-long creative process,

> " From life's minute beginnings, up at last
> To man—the consummation of this scheme
> Of being, the completion of this sphere
> Of life : whose attributes had here and there
> Been scattered o'er the visible world before,
> Asking to be combined, dim fragments meant
> To be united in some wondrous whole." [1]

That " wondrous whole " is a self-conscious, self-determining person. If, as we have reason to believe, the entire upward-tending order of evolution is a gradual disclosure ; if the successive stages of the ever-ascending scale of being constitute a progressive manifestation ; if in that manifestation the highest stage, and the one richest in significance, is human life ; if human life has its loftiest expression in personality : then it is reasonable to conclude that it is through personality that we are to learn the last and greatest lessons about the supreme Being manifested in this unfolding revelation. It is as men consider personality, and search into its depths, that they find profoundest teaching about God. The voice of

[1] *Paracelsus.*

revelation is to be sought in withdrawal from outward things, and in entrance within,

> "Into the temple-cave of thine own self." [1]

There the word is nigh thee, even in thine heart. Therefore should we not expect the revelation, thus given to men through their personality, at some stage to become personal in its essence and contents, disclosing characteristics in God which in man we call personal? Is it not reasonable to look for a revelation of what, for want of a better word, we call personality?

The charge of anthropomorphism, at this point, I am not careful to repel. The error of anthropomorphism does not lie in supposing something wherein the divine and the human natures are alike, but in thinking God to be altogether such an one as man. To reason as we are now doing does not mean that we make God in our image, but rather that God made man in His own image. Only let us look high enough for the likeness. If we may be said in any wise to be after the likeness of the Most

[1] *The Ancient Sage.*

High, surely it is in the highest form of our life that we are most like God and designed most truly after the divine image. It has been reasonable for men to look within themselves, and, where they see themselves at their highest and best, there to see a reflection of something in God which, greater although it be, they may yet see mirrored in their personality, thus beholding as in a glass, because reflecting as a mirror, the personality of God. Higher than their highest He must be, but in no wise lower. It were irrational to conceive of the Most High as inferior to His creature in the mode of His existence, through lack of that which makes the dignity and glory of human life.

Men are not left without witness here. They do not look out upon the world as aliens. They have been able to recognise a certain kinship in the Power manifested in the universe, to feel at home with it, and to find therein some likeness to themselves which they might understand and interpret. The force to be observed everywhere in nature is no stranger to men. They interpret its energy, they get their primary, and their only sure, notion of it,

as we have seen in the first Lecture,[1] from the force they know within themselves, the energy, that is, of their own volition. Will is the explanation of the force to be observed throughout the universe. Thus, to the Being of infinite and eternal energy thereby manifested, is ascribed living will.

Likewise, from their own consciousness of purpose directing their efforts, men have interpreted the apparent design in the world as really designed. The science of to-day has discarded only a false and petty teleology. She is obliged still to employ the terms and phrases of design, because continually she finds design and reads thoughts in things. Indeed, science has opened up vistas that disclose a larger teleology pointing to vaster issues.

It is a world of thoughts as well as things. A rational conception of the source of the universe ought to be adequate to account for all the facts of the universe, and the purpose ever and again to be observed is a fact to be accounted for. Whose is the purpose? The human mind also is a fact in the universe, not

[1] See p. 10.

to be left out of the account. Whence came that? Reason must interpret the world, not by a part, and that a lower part, as does materialism, but by all the facts there are, and chiefly by the highest there is. One sees in all the universe nothing higher than man, and knows in man nothing higher than spirit. Through the spirit in himself and others one learns of the spirit that is omnipresent. Man must reason from that which is observed and known. It would seem inevitable to reason from thought in the world to thought in the source of the world.

In this way we reach omnipresent intelligence and will. If those words be not empty and meaningless abstractions, the intelligence and will cannot be devoid of that which, in ourselves, we know as consciousness and determination of self.

It is true Schopenhauer supposed the source of all to be blind impersonal Will. The weakness of this explanation was seen by his philosophical successor, Von Hartmann, who with Will united the Idea, in his absolute world-principle, the Unconscious. I will not here enter into his somewhat fantastic metaphysics.

It is enough to say that the general reasonableness of the systems of both Schopenhauer and Hartmann may be inferred from the pessimism wherein their philosophy finds most lame and impotent conclusion. Nor is Hartmann consistent. His world-principle is impersonal and unconscious. It differs widely from Schopenhauer's blind unintelligent Will, in that it is wise with intuitive clairvoyance and never errs. Hartmann noted much that is of interest in the domain of the unconscious. But his exaltation of the unconscious above consciousness ends in absurdity. Indeed, in the sixth edition of "The Philosophy of the Unconscious," he felt obliged to designate his world-power of infallible intelligence as at once unconscious and super-conscious.

Vain was the endeavour to elucidate the mystery of the world by a principle which lacked the light of consciousness. It was making the Deity a giant of vast proportions, working wonders in a sleep of insensibility. Hartmann finds everywhere design, and is brilliant in his defence of teleology, but he fails where he makes teleology to be unconscious. No power can purpose it knows not what. How can

there be future purpose without present idea and without a mind to which the future is thus present in idea?

Hartmann is pronounced in recognition of the spiritual. But the spiritual demands the significance of personality. How can there be thought without a thinker? How could the universal thought and will, if unconscious and impersonal, ever have become focussed in human persons? The source of power and knowledge cannot be powerless to know and determine itself. Spirit, so far as we have any direct knowledge of it, is personal. So far as we know, it cannot be impersonal. A property of spirit is self-activity, and self-activity implies a self that acts. To think implies a thinker who in himself is, and who is thus essentially a person. Indeed, in order to mean anything, the term, spiritual, must include the personal. Spirit involves personality, not as a mere attribute, but as essentially necessary, to make it other than a vague, blank, and meaningless void.[1]

IV. In accordance with reason, then, comes

[1] See App., note 13.

a revelation of divine self-hood, a revelation of God as a distinct, self-conscious and self-determining centre of existence. "I am that I am." Those great words, and all the subsequent revelations that ensued, imply so much as that. This revelation of self-hood certain men will not accept. There are those who refuse to call God a personal being, even while ascribing to Him characteristics of personality. The objection sometimes rests upon a false idea of personality. It is a pretty familiar objection that the form of personal existence is incompatible with the notion of infinite spirit, that to ascribe personality to God is to bring Him down under limitations and make Him finite. Personality, however, is not a degrading or belittling attribute. It is not a mere attribute at all, but, as we have seen, an essential form of spiritual existence, necessary to give to the idea of spirit coherence and meaning. Nor is there in it aught to dwarf or lower any existence. Search through all the universe, and there is found nothing in itself higher than personality. It is the highest thing we may know. In ascribing it to God, it is not necessary to carry over all our human

limitations as if they belonged to its essence, for they do not. It is not because we are finite that we are persons.

It is alleged that personality necessarily involves finiteness, that essential to the sense of self is the contrast between self and that which is not self, and that it is the contact with that other than self that creates consciousness of self. But that contrast between *me* and *not-me* could not be without the *me* already there. And I could not distinguish *me* from *not-me*, were I not immediately certain of the *me*. Contact with that outside object may make one aware of himself. Self, however, is there and known at once. It is not grounded upon anything outside. It is a thing in itself. There is a direct sense of self. This the external limitation may awaken. But it no more creates it than the prince of fairy tale created the sleeping beauty he awakened. It is true that we, as finite beings, are parts of a great whole and, in our place therein, dependent upon outward conditions for the development of our personality. But the infinite I Am is in no such dependence upon anything without. Within that self-existent life are all

necessary conditions of perfection and an unlimited sphere of personality.

Indeed, lack of personality, of self-consciousness and free self-determination, would imply imperfection and limitation. By such lack men would be reduced to a lower rank, nearer the brutes. Such a lack would reduce God to a grade below ourselves. Not to be personal means to be below those who are persons. It were strange to make infinity imply inferiority.

Personality is the core of spiritual being. It remains a question of that central core and not of the circumference. Enlarge the latter how much so ever, make it to be limitless, and still the centre may remain. Stretch the thought to infinity, and it does not destroy the idea of self-knowledge and will. Infinitude need not be taken to mean infinite emptiness. It does not mean mere negation. It is positive. Personal characteristics are not destroyed, but rather enhanced, by ascribing to them infinitude of scope and fulness.

Our finiteness is a limit, that mocks and mars our personality, and makes it something only imperfectly realised, something which at its

best gives indications of what personality might be, without such limit, in the realisation of free and full perfection. As says Lotze, "perfect personality is in God only." So far he is right, but not when, in the same connection, he casts doubt upon the real personality of finite beings.[1] Human personality is more than a shadow, or semblance, or weak imitation. It has reality, because it is grounded in the personality of God. In both God and man is there true personality; in man, by reason of his finiteness, personality imperfect in its development, because that development is at once dependent upon and hindered by the external world; in God personality perfect and entire, wanting nothing.

It has been said by Mr. Herbert Spencer that "the choice is rather between personality and something higher. Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend mechanical motion?"[2] He is obliged to concede "that we are totally unable to conceive any such higher mode of being." It is

[1] See App., note 14.

[2] *First Principles*, Part I., chap. v., p. 109.

certain such higher mode has not been revealed. The word, personal, it is true, may not be adequate to express all that is in God. Considered in the light of its derivation alone, it may not accurately express the most characteristic essentials of that which we mean by personality. It is not the name, but the essence of the thing, that is important here. We know no higher thing, and we have no better word for the thing. More than personal, as men apply the term to men, God may be, in the sense that in Him there is personality raised to its highest power. But personal, at any rate, He would, according to our expectation, reveal Himself to be. In our study of His self-manifestation, we may look to find there nothing that is incompatible with personality ; to find that the divine pattern, while far exceeding the human, is nevertheless on the same lines in this respect ; that it goes beyond our conceptions, and yet in transcending includes them ; that God is not impersonally without will, heartless, and without soul ; but that there is an Almighty Will, an Omniscient Thought, a boundless Love, demanding no less a designation than person-

ality, because involving no less than personal significance.

Yes ; the noblest manifestations of human character, the goodness, purity, holiness, unselfish love, and devoted self-sacrifice, that illustrate human life, investing it with the lustre of divine significance, really have such divine significance, do lead our thought on and lift it up, in suggestion, intimation, and prophetic promise of a supreme realisation of these ideals, in perfect fulness, at the culminating height of being, the source of all. There cannot be these bright beams here and darkness in the sun. There cannot be such beauty and glory of personal life, such wealth of potency, such rich possibility of progress approaching the ideal here, and a blank void there. Revelation, if it be not a mockery of our highest achievement and aspiration, must give us a God who does not fail genuinely to realise, while in a fulness that goes far beyond, the best we have been able to conceive in human nature.

"So shall crown thee the topmost, ineffablest, uttermost crown—
And thy love fill infinitude wholly, . . ."

V. Thus is man led on to hope for something in God other than a vast void of immensity and eternity, which would be a fathomless abyss wherein to lose one's self. Man is led to look for a God in whom he may truly come to himself. He seeks in God thoughts, feelings, will. And he finds that thus is God revealed. In the preceding lecture we considered the question whether man can know God. That which now concerns us is the question: Can God make Himself known? To be able to reveal Himself, He must be a personal Being. Were He not personal, there would be no revealing of self. Revelation requires, as the condition of its possibility and the source whence it proceeds, personality. In His personality we should expect God to be revealed, and so He is revealed. God is Spirit. That Spirit thinks and wills. That Spirit, yearning after self-communication, became the Father of spirits, in order that He might to them reveal Himself and with them hold communion.

It is because God and also man are personal that there is revelation. This revealing is not an external and mechanical imparting of truth, by arbitrary power, or through artificial methods of

communication from God to His creatures. Its essential characteristics are what they are, not because God is so far apart from man. It is rather that the near kinship of man to God, through relations of personal life, makes possible an intimate intercourse. Men are not left to themselves, to feel after God, groping in the dark, if haply they might find Him. Seeing He is not far from every one of them, He feels for them and with them, in yearning sympathy, and His is the first movement and approach in revelation. It is deep calling unto deep ; the great deep of the divine fulness of wisdom and love calling to the very depth of man's being, in an appeal from personal life to a person who may respond.

To be incapable of such relations were to be in capacity below human persons. The God whence has come the highest in human nature is not to be thought of as forever apart therefrom, in absolute isolation. He were not the Father of spirits, if He could behold His offspring and make no sign. Why should it be thought a thing incredible that the living God should have expressive power ? That cannot be impossible for Him, which is given to the

creature. The brute creation is not dumb. We may say there is no speech nor language, but their voices are heard among them. The bird has its note, the beast its cry. In the ascending scale of life, spirit, meaning personality, carries with it the possibility of personal intercourse with spirit. For Infinite Spirit, such intercourse can be limited only by the self-imposed limitations in the nature of the persons He has created. To Him belongs self-expression in a freedom which transcends the mechanism of nature.

Thus we have, not only the immanence of the divine energy within all physical forms and forces, but moreover the presence, in His transcendence, of the Personal God with the personal spirits who are His offspring, the Holy Spirit witnessing with human spirits that they are the children of God. There is a spiritual sphere where, in personal intercourse, spirit meets spirit. The methods and measûres of the divine approach it is not for man to stereotype. No iron necessity controls the communications. The word of God is not bound. Freely His spirit goes forth in blessed influence.

This personal influence of God upon man is inspiration. It is the outcome of His personality breathing forth life and power. It is only upon this personal element, which essentially characterises inspiration, that I can now, in passing, touch. In the high hour

"Of visitation from the living God,"

the access of the divine personality by no means annuls the human. It belongs to man to open the door, to welcome and entertain. Inspiration demands response, appropriation and assimilation on the part of the spirit stirred and quickened by the divine breath. As God inbreathes it, and as man breathes it in in spiritual inhalation, inspiration becomes a vitalising process, renewing life and furthering growth. Indeed, when God has drawn nigh to vouchsafe personal communion, there has been for man, under the inspiring influence of a commanding personality, not only summons but uplift to higher standpoints affording clearer and larger views. There have come illumination and vision. Gross and childish notions have been left behind. Man's knowledge of God, thus advancing from more to

more, has grown, as, through communion with God, he has grown in power of apprehension and in spiritual stature.

As God has thus renewed His human creatures with the breath of His inspiration, from inexhaustible sources of truth and life, there has been advance in revelation ; on His part increasing communication, as He has in ever larger measure imparted His Spirit ; and on man's part, through that divine inspiration, increasing spirituality and appreciation of what constitutes personality in himself and in God. Revelation is never mechanical. Because thoroughly spiritual, it is always personal. When God has given His Spirit, He has given Himself. So He has come to dwell with the spirit of man in intimacy of intercourse and communion; and man, through this divine self-giving and this personal fellowship, has come into closer acquaintance with himself and with God, thus, as he has been brought to know himself, learning to know God.

In man's increasing acquaintance with, and realisation of, all that which constitutes personality in himself and in God has consisted the progress of the revelation. It has meant

for man, through that kinship and acquaintance with God, a long education. Like every other good gift, revelation is from above, coming down from the Father of lights. Like every other good gift, too, it has come to man as he has been able to receive it. Only as man suffered within himself its enlarging, elevating, and purifying influences, could God impart to him enlightenment regarding His own spiritual nature and character. At first, as man was, there could come to him only "a beam in darkness"; but it grew, as grew in spirituality the human nature by its entrance transfigured and transformed. Little by little, the light waxed stronger. There shone the slowly brightening promise of most gracious purpose. The Father of lights would make his personal offspring the children of light; and, at last, there broke the day of perfect self-revelation, when

"God made Himself an awful rose of dawn."

V

A Progressive Revelation

" *Non pauci gradus*
qui ducunt hominem ad Deum."
—S. IRENAEUS, *Contra Haereses*, Lib. IV. cap. ix. 3.

A PROGRESSIVE REVELATION

THE historic revelation of God is registered in the Holy Scriptures. The Bible is not the revelation. It records and interprets the revelation, as its literary expression. This distinction between the Bible and the revelation it records is an important one to note. Just when the several parts of the Old Testament were committed to writing, what particular workmen laboured on each portion of the vast task, and what pre-existing materials were wrought into the work, are questions of interest but not of primary and vital importance. Records of different dates may be pieced together or interwoven. Certain of the records, in their present shape, may date from a period much later than the events they refer to. The revelation may have been given in a different order of succession from the chronological order of the books which contain the record. For example, the books of the law may be com-

paratively late in date of composition, and yet the essential portions of the law may have been given early and handed down from generation to generation before they were reduced to their present literary shape.

It is quite possible to separate these literary questions from other more vitally important issues.[1] Indeed, it is necessary to do so. These Scriptures are not like the book of Mohammed. The Koran was given practically all at once. The Scriptures of the Old Testament cover long periods of time and a wide range of variety. The Epistle to the Hebrews opens strikingly, in the original, with two words which describe the Old Testament: "by divers portions and in divers manners." Emphasis is laid upon the fragmentary character of the record, and upon the variety which makes the Old Testament really a library of many kinds of literature.

It is inevitable that there should be searching investigation of those divers portions and those divers methods. Such criticism, whether concerned with the text or with the dates and authorship of those Scriptures, need not be

[1] Cf. Westcott, *The Epistle to the Hebrews*, p. 493. Also, Body, *The Permanent Value of Genesis*, p. 26.

feared by one who discerns the character of the revelation, and wherein it consists, but may with equanimity be left to the experts. As the science of botany has helped us to understand the structure and development of plants, so it is to be expected that the science of criticism will contribute to what we may call the natural history of the Bible, and help us toward understanding how it was made. Botany brought changes in classification and names, and criticism may change former ideas regarding such minor matters as the order of certain books and the names of authors. The botanist, however, may pull the flower to pieces to analyse it, but never can find the life ; and there is in the Bible something the critic, as such, cannot, by his scientific analysis, find or take away—the divine inspiration which makes it live. This is spiritually discerned. Criticism and inspiration are on different planes and need not interfere with each other. Criticism moves in the sphere of the understanding, inspiration in the sphere of the spirit.

I. We have, in the preceding lecture, glanced at the function of inspiration in a revelation

of personality. Inspiration is so closely connected with revelation that it is sometimes not easy to draw distinctions between them. God is revealed, man is inspired. God reveals Himself and inspires man in the same act of approach and personal intercourse. As regards what is made known, it is revelation; as regards the effect upon the immediate recipient, it is inspiration. The term revelation implies the more regard to the result, inspiration to the process. From the human stand-point, revelation is the more objective, inspiration the more subjective side of the process.[1] It is certain the one side is no less personal than the other. Revelation is a disclosure of personal life in God. Inspiration is an influence upon the personal life of a man. Inspiration has not been confined to the men who wrote the Bible. That which distinguishes the writers of Holy Scripture from other men, and sets their writings forever apart from all other writings, is not the fact of their inspiration, but the uniqueness of the revelation which is there

[1] A very different statement of the relation of inspiration to revelation is given by Dr. Fairbairn, *The Place of Christ in Modern Theology*, p. 496. See App., note 15.

recorded, and which is the sublime subject transfiguring the whole and making it the Book. That revelation involved divine inspiration as a means.

Personal influence is always invested with mystery. Especially mysterious must be that divine influence which we term inspiration, for it is the inbreathing of a life that transcends nature. If we receive their own account from the men who themselves experienced this influence, there is abundant evidence of something that did not arise out of their own choice or endeavour. It came to them from without, and often as a sudden and irresistible impulse. It came sometimes against their own mind and will. Its mastering power is described in vivid imagery, for example, as a strong hand laid upon one. There is a frequent phrase, "The word of the Lord came." The man became conscious of a call, a commission, a message which weighed upon him as a burden.[1] Possessed and used as an instrument or organ, he comes to his fellow-men with a "Thus saith the Lord." The matter has been justly de-

[1] Cf. Sanday, *The Oracles of God*, IV.; also, *Inspiration*, pp. 145–150.

scribed in a terse sentence: "Men spake from God, being moved by the Holy Ghost,"[1] "moved," literally, carried along, by the Spirit, as a ship is driven by the wind.

It is this impelling inspiration which makes all the Holy Scriptures one, in the unity of the Spirit. They exhibit the highest kind of unity, unity in diversity. Scientific study, from the historic stand-point, has made it only the more plain how composite is the structure of the Bible. That study has also more clearly brought to view a steady development, to be traced through it all. Suppose it to be as composite as a mosaic formed with bits of stone of various colors and from different quarries; yet the pattern of the most perfect mosaic work is surpassed by the unity of design which, notwithstanding their diversity, these Scriptures show. For here there is unfolding in the continual progress of life. This inspiration was dealing not with dead stones but with living men. The human personality, howsoever it receded into the background, was still there. The man was not, by reason of his inspiration, the less himself. It was per-

[1] 2 S. Peter, i. 21.

sonally, not mechanically, that the Holy Spirit employed those instruments. They did not speak like a phonograph or write like a typewriting machine. With whatever wise passiveness one might await the divine word, the inspiration, when it came, was not mechanical but dynamic. It came in spiritual energy, which raised to their highest power the energies of his soul. It came in vital and organic force, to him personally. Its illumination brought to him vision and insight. Its vivifying breath had aroused, enlivened, and renewed the human spirit.

Thus divine inspiration was ever and again entering human life in living personal power, was continually breathing into the history impulses of stirring, quickening life, that pushed it on and up. And so the progress, to be here discerned, is the progress of an education ; that is, a leading out and bringing up of human life. A revelation which involved a genuine education of men must be progressive. It is to this progressive character, which distinguishes the revelation, that I would now call attention. This progress is thus essentially characteristic for two main reasons : because

the revelation was historic, and because it was a revelation of personality.

II. In the first place, in order to take hold of men and really train them, the revelation can not be abstract and remote from human life, but must enter men's life and take concrete shape in human history. Therefore the method of its progress, as has been already noted,[1] was the method of historic movement. The revelation came to pass in the course of events. It is not to be severed from history. It consisted not merely in words but in deeds.[2] It was not only that God spake now and again in oracular utterances. His self-expression was largely by other means, and both more concrete and more continuous. It was not so much what God said as what God wrought. He manifested Himself, not only in announcing His mind and will, but, moreover, by the slow yet sure fulfilment thereof, in divine doings. It is the history of that process of fulfilment which the Sacred Scriptures register. All else is incidental in the onward sweep of that historical action. The revelation was the unveiling

[1] See Lecture II. p. 62. [2] See App., note 16.

of God, through His dealings with men, in the course of a remarkable history. Accomplished in an historical process, the revelation took time, and involved advance by degrees and through successive stages.[1] Thus viewed, it is seen to be in accord with the divine action in nature, and in this aspect its naturalness stamps it as genuine.

There was not only the working of divine power thus in the movement of history, but, moreover, it is an essential matter, wrought into the very texture of this historic revelation, that it is the self-manifestation of a personal God to His personal creatures. It was, therefore, necessarily gradual. Any genuine and intimate knowledge of a person can be entered into only by degrees, and disclosures of such knowledge to persons must be conditioned by their capacity and affinity. Not all at once, in complete fulness, could even divine power make itself known and felt, in any personal way. There was required a long education, beginning with men at the level where they actually were, and from elementary stages steadily advancing to higher attainment. The history with which we are here concerned was

[1] See App., note 17.

such an education in personality. The personal factor is never wanting. We shall observe a gradual advance into closer personal relations with God and into relations becoming more and more ethical. There is a disclosure not only of personality in God but of personality at its height of moral manifestation. Through all runs an increasing purpose of revelation. There is more and more an unveiling of divine righteousness and love.

III. Steps in the progress of that education, doubtless, were several names for God, which are probably prehistoric and now obscure in meaning. But, for that early time, each contained some measure of truth, which was unfolded as men slowly learned to know Him by name. The name, El, found in combination in ancient proper names, for example, Bethel, would seem to have been a primitive Semitic designation. With it has been associated the idea of strength. The word, Elohim, applied to God, has been supposed to express fulness of power. The descriptive title which, according to one narrative, was characteristic of the patriarchal age is El Shaddai, usually translated

God Almighty. Thus marking the beginning of the great story of the people of the God of Abraham, it apparently denoted advance beyond the notion of mere strength, and conveyed a conception of power over-ruling with purpose of blessing.

For a later than the patriarchal period was reserved the peculiar and pre-eminent name of the Old Testament revelation, which we commonly know as Jehovah, but of which Yahweh is probably a more accurate equivalent, the precise pronunciation having been lost because for ages the Jews, through awe, did not dare to pronounce the name. It is not necessary for us to enter into intricate questions as to the etymology and historic origin of the word. We are not concerned to deny that there may have once attached to it associations with certain natural phenomena, rain or thunder and lightning. Nor are we concerned to deny that it may have been the name of the tribal deity of the Kenites, with worship localised in the desert region of Horeb and Sinai. There is reason for thinking the name not unknown to certain of the Hebrew tribes before the time of Moses. That which here concerns us is not its

possible history before, but its history after, its promulgation by Moses. Coming then with a sublime sanction, this name carried within it the germ of a wonderful unfolding. If it had formerly denoted a local divinity, henceforth, at all events, it embodied a large and spiritual conception, as the name of the God of a people. It was adopted by those Hebrew tribes as the name of the God to whom they all stood in a peculiar relationship, who, although not yet seen to be the only God of all the world, was their God alone to worship and serve. But how came it that this name of their God so entirely distinguished itself from the names of the gods of peoples surrounding them, for example, from Chemosh, the god of the Moabites, a people closely akin to them ?

This name of the God of Sinai, with some majestic import, underlies, yes, bears up and carries upon itself all that strange Jewish history that ensued. It stands for a persistent purpose of divine manifestation through that history. In the early stages of the history, associated with a spirit of hard cruelty and vindictiveness, the name becomes more and more ethical. A designation peculiarly per-

sonal, it is significant of spiritual life and, therefore, rich in promise of unfolding. It is not reasonable to read into the name, at the outset, the abstract metaphysical conceptions of a far later age. It was rather a deeply moral meaning that made the name unique. I am—not that which fate, or changeful caprice, or merely abitrary will may determine, but—I am that I am; that is, that which my character determines. Or, if it be the future tense, I will be what I will be; a God, that is, not of the past only, but of the future also, living and active, manifested, in aspects ever new, through gradual disclosure from generation to generation, always in closest relations with His people, and unveiled more and more with the progress of their history.[1]

In that progress, the name is discovered to mean the Living One, having not only power, but purpose and self-consistent character, in a word, personality, revealing Himself as unchangeable regarding what He has purposed, keeping His promises, faithful to His Covenant, steadfast both in righteousness and in

[1] Cf. article by Driver, *Studia Biblica*, vol. i., pp. 5–19. Ottley, Bampton Lectures, 1897, pp. 182–201.

mercy, the Holy One of Israel. To the Jew, it was literally the unspeakable name; and now, as we look back from a distant day, truly ineffable in height and depth is its significance. Carrying wrapped up in itself inexhaustible wealth of meaning, to be continuously unfolded through later ages, it is seen to have been an august vehicle of historic revelation.

The peculiarly prophetical title is Yahweh Tsebaoth, Lord of Hosts. Applied, perhaps, in Israel's wars to the God of her armies, later on, as the state began to totter to its fall, and then lay prostrate in ruin, this name, that stirred memory and hope, becomes frequent in Isaiah, Jeremiah, Haggai, Zechariah and Malachi. From any martial associations, however, in which it may have originated, its meaning has been widened and lifted, to include celestial hosts, the stars of the firmament and the armies of heaven. It is, at last, a title of sublimest meaning and denotes the divine omnipotence.

IV. The knowledge of God, imparted by slow degrees, was given to be potent and creative, a vitalising force in human history. By virtue

of the vital principle inherent in a revelation of the living God, it must undergo growth. There was an organic development by processes of historical evolution. The important factor, selection, was not wanting in the evolution of revelation. We have selection under the closely kindred word, election. There is the election of a chosen people. The selection was according to fitness. The Hebrews were not, like the Romans, practical politicians, with aptitude for civil institutions, but they were fitted, by their spiritual genius, to transmit the knowledge of God and the moral law. Again, the Greek, in his bright land with its wide views of sky and sea, saw things in clear outline. Looking forth at the world of men and things, he wrote immortal poems and carved exquisitely perfect statues. But the Hebrew looked within himself, brooding upon moral and spiritual ideals. The Greek saw, and made the world see, beauty. The Hebrew felt, and made the world feel, the sublime, the thunders of Sinai, the fire, the black darkness, the tempest. The Greek confused the divine with the natural. The Hebrew saw God above nature, upon a throne,

high and lifted up. With his spiritual vision, he was a missionary of spiritual truth, elect that through him all peoples might be blest. This national election was accomplished in an historical event, momentous and memorable, the exodus from Egypt.

In the unfolding of the revelation there was, moreover, an election of individuals. The personal factor counted largely here. The truth was vitalised in the flesh and blood of men gifted above their fellows. Remarkable in this history is the part played by leading personalities. At the striking of the hour there is the man, called, responding to the call, and in that vocation finding inspiration. Revelation of God through a man involves, as we have seen, inspiration, God's inbreathing into him; and thus we have a prophet. God spake "in the prophets."[1] Properly, we speak not of inspired books, but of inspired men. In their persons the word of Yahweh became concrete, so that they were more than speakers or writers. They were actors in the history, living factors in the unfolding of the revelation. Such have been the holy prophets since the

[1] Heb. i. 1.

world began. Abraham is called a prophet.[1] With him emerges the idea of a covenant relationship, an idea subsequently developed and emphasised, until the entire history comes to be known as the Old Testament, or Covenant. The stately figure of "the friend of God" was, in later ages, invested with an ideal dignity and a typical significance. It is in vain, however, on this ground to deny that he was an historic personage. In his story is deeply rooted the later history. An Abraham there must have been, to account for a Moses, with his mission from "the God of your fathers."[2]

At length there comes upon the scene a mastering personality, and the time of Moses is a creative epoch. His figure looms up, dim, perhaps, in the distance of antiquity, but, nevertheless, so large as to cast its shadow across all the subsequent centuries. He bound the tribes together by a sacred bond, and by his resolute will and the fire of his enthusiasm created a nation. Nor only so. With the

[1] Gen. xx. 7.

[2] Ex. iii. 13, 15, 16. Cf. Kittel, *History of the Hebrews*, vol. i., p. 174. Ottley, *op. cit.*, pp. 111, *et seq.* Cornill, *History of the People of Israel*, p. 34.

vision and the kindling soul of a religious genius, he, humanly speaking, founded a religion. "There arose not a prophet since in Israel like unto Moses." It was through him that the name, Yahweh, was made known to the people as the God of Israel. Furthermore, an institution of Mosaic origin was the Ark, which was a movable sanctuary. Whithersoever it was borne, there went the God of Israel. This shrine, carried in all their journeyings and marches, was not only a safeguard against their losing their religion through contact with other peoples, but it also marked a spiritual advance, as the symbol of a divine presence always in their midst whithersoever they went.

Through Moses came the impulse which made the religion of Israel eventually a potent moral factor in the world. The Ark was anciently called the Ark of the Covenant, because it contained the two tables of the Decalogue. That the Decalogue was given through Moses is by some denied, on the ground that a code so ethical cannot date from so early an age.[1]

[1] E.g., see Budde, *The Religion of Israel to the Exile*, pp. 32, 33.

Such denial leaves unexplained the leading part played by Moses. Moreover, how came, otherwise, that ethical impulse which, it is universally granted, was imparted through Moses? It is true this was literally a law for Israel only, and for those outside there was no law. Here was, nevertheless, a foundation whereon to build the completest structure of human duty. Howsoever narrow was the immediate application, here was an enunciation of the primal and essential relations of man to God and of men to men. Such a code for a nation was potentially the moral law for all mankind. Herein were enfolded possibilities of widest application, of largest ethical development, of highest and deepest spiritual interpretation.

In view of the facts and of his part in the history, entirely reasonable seems the account that Moses was elect to a higher degree of divine self-disclosure than had yet been vouchsafed. "The LORD spake unto Moses face to face,"[1] "mouth to mouth, even manifestly, and not in dark speeches."[2] Amid the solitudes and sublimity of Sinai, a Presence con-

[1] Ex. xxxiii. 11. [2] Num. xii. 8.

fronted him, touched and thrilled him. When the awful name, Yahweh, came to *him* to stand for a God who cared for right and demanded righteousness of life and heart; when there flashed upon him a conception of Deity that had not been known or thought before, a God who was Lord of personal life and author of the moral law; the luminous conception was a light from the living God revealing Himself. That revelation of God possessed Moses. In the consciousness thereof, he towered above his age, as he delivered the Ten Commandments from One who said, "I am Yahweh, thy God."

Moses claimed and discharged the functions of God's interpreter and organ of communication with the people. About his name is gathered the whole mass of the torah, or law, as expressing the divine will. Likewise, as interpreter of God, he foreshadowed the long and momentous history of prophetism. He was the greatest of the prophets, and all the rest were his successors. It is hardly possible to over-estimate the original impulse, of quickening and creative power, manifested in the mission of Moses. Through his instru-

mentality, vital and germinal forces began to work, and the world began to learn its first great lessons regarding divine holiness and personality, and regarding the dignity and consecration of human life.

We can glance only at the more forceful actors of this onward-moving drama. Every age has felt the royal charm of David, gifted soldier-king and minstrel-hero, founder of the holy city, about whose name clung memories and hopes, and poetry and prophecy gathered glory, Israel's bright particular star, shedding a lustre on the after history of the world. Later, the counterpart of Moses, the founder, is Elijah, the vindicator and restorer: a figure that rises up in solitary and titanic grandeur; with will inflexible as iron, and character like adamant; fearlessly battling for spiritual truth and freedom; sternly insisting upon absolute right, come what may; all on fire with blazing zeal; marvellous man working marvels, now here, now there, like a supernatural apparition; incarnation of moral sublimity, personification of God's righteousness.

V. Elijah begins an epoch. It is time to

consider prophecy. This is a distinctive feature in the history of the Hebrews. It is, moreover, the distinguishing principle which made that history to differ from the history of the surrounding peoples. In prophecy Hebraism had its soul, through which came its force and inspiration. Prophecy illustrates the power, so incalculable, of the personal factor already referred to. In that remarkable history the prophets were potent, and the secret one of them declares: "Truly I am full of power by the spirit of Yahweh."[1] It was a perennial Pentecost, that quickened and consecrated the history.

In prophecy, we see again a progressive development from rude beginnings. It arose out of the tendency to religious ecstasy which characterises the Semitic race. Not only the Hebrews, but their heathen neighbors, had their prophets; for example, the prophets of Baal. Among the Hebrews went roving turbulent enthusiasts, not unlike, perhaps, the dancing and howling dervishes of to-day. "Saul among the prophets" was thought to be in unworthy company. This crude and fanatical

[1] Mic. iii. 8.

outgrowth of religious excitement divine truth lays hold of, with its vitalising and enriching touch, and transmutes it into a spiritual force of the highest order.

It was, perhaps, Samuel the Seer who organised those wandering bands into societies, or schools of the prophets. The influence of prophecy, however, depended not upon an order, but upon men who stand forth in striking individuality, as, for example, Elijah. Such men we find moving through their time, marking and making its history, like the princely Isaiah, or the indomitable Jeremiah. The ecstatic and emotional excitement which seems to have characterised early prophecy has been left behind. It is not noticeable in the great prophets. They were practical men, exerting a strong influence upon national affairs. They were earnest patriots, standing forth in the forefront of critical epochs, and sensitive as stormy petrels to coming tempests of catastrophe. This was no mere sagacious forecasting, but rather the far sight and keen hearing of faith. They were men of deeper insight and wider outlook than their contemporaries. Nor were they the voice of their time. The

true prophet went against the judgment of his generation and illustrated an heroic individualism. It is not the spirit of their age that speaks through them. To their age they brought truth it knew not.

In the eighth and seventh centuries before Christ, repeated strokes of calamity were employed for the discipline of Israel. The great mission of prophecy was to interpret this discipline, and thereby transform the faith in a national God into something far larger and nobler. The people, even when they worshipped their God alone, were far from realising that He was the God of other nations also. That stage of limited belief had served a purpose, in forming the innermost centre and core about which Jewish Monotheism might round itself. This intense faith, in One who was their God only, had brought Him near, as very real and personal and in a peculiarly close relation. Now, however, in the shadow of impending disaster, there pressed the terrible question: did their God not care, or was He powerless, to save them from the resistless Assyrian?

In the face of that dilemma, the prophets,

divinely taught, had to re-interpret Yahweh and proclaim Him anew, as One who cared more for righteousness than for any single nation. They proclaimed a God who was not only personal, but, supremely, moral. Through them came the revelation of personality having its essential glory in righteousness and holiness; and holiness, at first meaning little more than separateness, was, in the advance of this revelation, invested more and more with an ethical and a spiritual significance. God's personal character was the burden of their teaching. Such a Deity could not be the God of a single people. He was the God of right everywhere, the righteous ruler of the world, the only God. It was such a God whom Amos, the pioneer in prophetic literature, proclaimed. His denunciations of divine judgment, and those of later prophets, overpass the boundaries of Israel. Not many years after Amos proclaimed the Ruler and Judge, Hosea expressed in moving accents the yearning pity and love of God, and, in the Southern Kingdom, the strain is taken up by Jeremiah and others. There is proclamation of God's loving kindness and tenderness of compassion,

and at last, in Jonah, with striking breadth of application, is set forth His mercy over all.

VI. So the prophet spoke for God. The word means spokesman, forth-teller rather than foreteller. With those men, however, their inspiration implied a breath of pure and divine idealism, and, in its clarifying power, they became men of vision. They saw afar off the coming of a kingdom of God. In the Spirit they were lifted up to catch foregleams of a day that for others was yet below the horizon, and they became the heralds of a growing Messianic hope.

Into the Messianic hope entered certain primeval traditions: the Eden promise of victory; the promise of blessing in Abraham's seed; the sceptre of Judah, also Balaam's vision of a star out of Jacob, and the prophet to be raised up like unto Moses. A starting-point of rich development was Nathan's oracle regarding one upon the throne of David who should be God's son. Thereafter, prophetic hopes clustered about a Davidic king, victor over foes and yet a prince of

peace. One after another of the royal line passed away; yet there lingered the unfading, and even brightening, splendour of a persistent ideal.

At length prophetic vision looks farther on, even to a personal coming of Yahweh bringing terrors of judgment and blessedness of joy. A "day of Yahweh" was to be the turning-point of history. The two ideas continue side by side, and deliverance is looked for, now from the anointed king, now from the LORD Himself. The picture has its scenery from the prophet's own time. But behind the detail of the foreground there are far vistas, and a dim background stretches away, in the mysterious perspective of the prophetic Spirit, brooding on things to come, who spake by the prophets. The Messianic hope is set in an historical framework and shapes itself in local and temporal expectations. Yet, withal, there is an element that transcends such limits. There is in Isaiah's child-prophecies, for example, a largeness of language that suggests a boundless outlook, and that, in fact, has been found to be fitted for the explicit expression of a remote and sublime fulfilment.

In the fall of the monarchy and the dire calamities of the people, the stress of troublous times forced prophecy into a new hope of redemption through suffering. This finds culminating expression in the pathetic passional of the great prophet of consolation, which we have in the fifty-second and fifty-third chapters of Isaiah. The faithful remnant is portrayed as the "servant of Yahweh." This representative sufferer pours out his soul unto death.

Throughout Messianic prophecy there may be traced, on the whole, a spiritualising tendency. External and material imagery yields to larger and deeper conceptions, as there is inspired an ideal ever more spiritual. Also, expectations bound up with the institutions of monarchy and official priesthood give way, largely, to conceptions which recognise the relations of the individual soul to God. The personal note heard in the tenderness of Hosea, and deepened in Jeremiah, is more and more dominant. Even the prophecies of the faithful community are so individualised that they lend themselves in application to Him whom later ages have called the Redeemer.

And at length there is, in Daniel, the vision of "one like unto a son of man."

Thus profound insight passes into the foresight of a dawning anticipation. The vision is often dim and vague in outline; yet there is a growing light which at times gleams forth in startling flashes of what seems now minute prediction, as those men spake, being moved by the Holy Ghost. We are coming to see that the entire history, whereof they are the tongues, was in truth prophetic, as an evolution of gracious purpose. Each critical scene was typical and the whole story tended to an issue in the fulness of time. Messianic prophecy is not a startling exception now and again. It is the essential spirit of the whole. As said St. Augustine, "the Old Testament is a promise in figure."[1]

VII. Only through education in personality could come a faith in immortality, while men were learning to think of their personal life as bound up with the living God who had revealed Himself to them. For evidence that He had, in fact, made Himself known to men, we have

[1] *Serm.* iv., *De Jacob et Esau*, 9.

the Psalms. These sacred poems so voice the confident conviction of personal relationship to God, that they have been for thousands of years employed to express the sense of that divine fellowship. Has not the great problem been solved? Is not God known to men who can write such lyrics of spiritual communion with Him?

Centred in convictions so intensely personal, the belief in one God is an assured possession for His children, secure even as shall later be unfolded the further truth of a divine manifoldness in that unity. This closely personal relationship cannot remain a privilege restricted to a particular nation. Such a faith must transcend all narrow limits. The process of expansion is only accelerated by national disaster and by exile. The horizon of the revelation has ever widened, and the elect people becomes "my salvation unto the end of the earth."

Evidence of that process of expansion is to be found in the writers of the Wisdom literature, "the Humanists"[1] of Israel. To come to them, after the idealism of prophecy, is a

[1] Cheyne, *Job and Solomon*, p. 119.

striking transition. Largely lacking the high spirituality that characterises the prophetic literature, they exhibit a greater breadth of treatment, viewing life and human nature in their more general aspects. The effect of contact with the Gentile world may be traced in The Proverbs, a treatise on practical ethics, appealing to common sense and the experience of mankind; in Job, with its varied allusions; in Ecclesiastes, with its evidences of wide observation and acquaintance with Hellenistic influences.

These books form a link between the Hebrew prophecy and the ethical and philosophical thought of other peoples, in an age of widening conceptions. Job and Ecclesiastes, indeed, have an outlook and an insight which make them belong to no one age. Of these books it might be said that their interest and value have grown with the lapse of the centuries. The book of "the Debater," with its oscillation from pleasure-seeking to satiety and weariness, its questioning and doubt and melancholy, its utterance of a sense of the aimlessness of life and the vanity of the world, of pessimism, of the fruitlessness and sad mis-

ery of scepticism, might seem to be written for this present age, whose particular perplexities and questionings it foreshadows. And Job, with its searching into the very depths of the problem of suffering, is at once a literary treasure and a possession of the soul, to be cherished by humanity in all time. If not strictly Messianic, this great book is preparatory to the coming of the Man of sorrows. It so presents its profound problem, as to be a worthy introduction to the solution of the mystery, in the revelation of the Cross. The ancient work of genius were a noble porch leading no whither, were there not that sanctuary of sorrow.

VIII. Among the world's religious books, the Old Testament is unique in its story of an historical development of divine revelation. It is a long distance from those early beginnings. What may we gain from this general survey? The education of a people to know God must needs be a revelation progressing from less perfect to more perfect stages. A progressive revelation must be viewed as a whole, and the entire process measured and

estimated by its final outcome, which in the next lecture is to occupy our attention.

Thence is thrown light upon difficulties in the early stages, confronting us, for example, in low conceptions of the Deity, and in sensuous and even abhorrent elements of worship. What more natural than that rudimentary stages in that long education should thus be encountered? The earlier stages must have involved what was imperfect and defective, not merely less truth in quantity, but things in quality less perfectly true, things that were true, that is, only for that period. If the former revelation had not been imperfect, the perfect had not been needed. The foregoing stages served their purpose of education. In behalf of those ancient Scriptures, St. Chrysostom claims that their virtue is shown in that we now see them to be defective. "For their appearing such now, is the greatest commendation of them. For had they not trained us well, and made us susceptible of the higher precepts, they would not now have appeared such."[1]

Those things that shock the moral and spir-

[1] Homily xvii. *On the Gospel according to St. Matthew.*

itual sense to-day were incidental, transitional, and destined, in due time, to be done away. It must be remembered it was a process of development. It was in the very midst of a state of society illustrated by those things, that the revelation took root, grew and unfolded, as the seed grows and unfolds in the soil wherein it germinates. Such things belonged to the revelation no more than to the sprouting acorn belong the particles of earth wherein it strikes the fibres of its roots. Whatever in its environment it took up into itself, in so doing the revelation transmuted. What could not be so taken up and transmuted, divine truth more and more freed itself from, as the young tree, in its vigorous growth, throws off the foreign matter in the earthy mould and thrusts itself forth in distinction therefrom. For the development involved not only that negative purification, but, positively, a vigour of progressive life, pushing up and out, with the continuous pressure of organic growth.

At last, like some immemorial tree, through the ages had grown the revelation, rooting itself far down in the depths of an antiquity

buried beneath the deposit of time, and stretching its branches ever more widely. Even that which might have seemed retrogression, namely, the external and separatist legislation that was developed, and the hard narrowness that Judaism manifested, after the exile, all this served as an outside protecting bark of the tree, while the vital truth within, making height and breadth, was preserved to bless, at last, the world.

Within the limits of a single lecture, it has been impossible to do more than suggest the marvellous processes of elevation and of expansion, whereby this national and exclusive religion was more and more universalised, in the direction of a world-wide hope of a king of the nations, and also individualised and spiritualised into lofty types of personal piety waiting for a God and Saviour. There has been nothing like this elsewhere. Other religions have stood still or retrograded. There has been in them no such power of progressive development. They have shown each its measure of light. But in none of them has it been a light that shined more and more. It was not a dawn. In this story, it was far other-

wise. Here men were watching for break of day. Generations were in expectation of Him who should come. And, in this forward-moving history,

". . . far off His coming shone."

VI

The Revelation Consummated: God in Christ

And a voice came out of the cloud, saying,
This is my Son, my chosen: hear ye him.
And when the voice came, Jesus was found alone.
—ST. LUKE ix. 35, 36. [R. V.]

THE REVELATION CONSUMMATED: GOD IN CHRIST

I. At last, in the fulness of the time, He came. The Son of Mary confessedly marks the era of most notable advance in the world's religious history. In Him, bringing in this epoch, the historic revelation reaches its culmination. The progressive unfolding of that age-long manifestation we have found to consist in the increasing importance of the personal factor. It might be expected that there would be, as in the swelling theme of some great symphony, more and more dominant the note of personality. When we contemplate Jesus Christ, we find that here the personal is all in all.

1. The sources of our information are the Gospels. Of these, three are biographies, giving in synopsis the story of a personal life, and hence termed Synoptics; and the last presents, as it were, the dramatic portraiture of a per-

son. These Gospels thus set before us a personal character. As there drawn, this personal character has engaged the attention of the civilised world and held it by a spell of fascination. For its equal has not been beheld before or since. In Jesus Christ men saw One who was sinless. In all the long history of humanity this is a unique and solitary phenomenon, the signal and precious exception. The impression in this regard made upon them who companied with Him is unmistakable. He was man among men, living their life, in all points tempted like as they are, yet without sin. Critical study, through succeeding centuries, having examined with searching scrutiny, has found no fault in this man. To all the generations has come that challenge: "Which of you convicteth me of sin?"

Observe, it is not merely that He is externally free from reproach. It is, moreover, to be remembered that here is One who required something more than outward righteousness, whose method of inwardness dealt with motive and disposition and profoundly deepened the conception of the repentance He demanded; One who was quick and unerring in detection

of wrong, throwing a search-light upon sin lurking in secret and hidden in hearts; One whose wrath against hypocrisy blazed forth in withering scorn and consuming indignation; yet, in a single remarkable particular, this man never spake as all other men have to speak. In this same Person, so keenly sensitive to wrong and with insight so penetrating, there can be discovered no slightest trace of anything like repentance or even compunction. There is not a syllable of confession, no breath of prayer for pardon, no faintest sigh of regret for fault or mistake. That He was a hypocrite is a supposition which has never been and cannot be entertained. That He was a self-deceived fanatic His manifest sanity and sweet reasonableness make it impossible to think. If He were neither a hypocrite nor a fanatic, then we are bound to believe that He, who so unerringly knew what was in man, in Himself knew no sin, that there was no least consciousness of sin in Him, that in Him was no sin.

It were difficult, indeed, to over-estimate the significance of this fact of a sinless being as the consummate flower of human history. If, in the progressive revelation we have been

considering, the history of man constituted the highest stage of unfolding, in order to a fuller revealing of God in man, then, in man at his highest and best, the manifestation must have reached the supreme height of its fulness. What more fitting or more adequate medium of perfect revelation can be conceived than perfect humanity without consciousness of sin, as it were the unsullied mirror for a true reflection of the Most High?

2. In the contemplation of Jesus Christ there is encountered a further and most notable fact; namely, His personal attitude toward men. He presents a contrast to all other great religious teachers, in the nature of the claims He makes; claims weighted with such emphasis of assertion that they cannot be explained away, claims that cannot be eliminated from His teaching, so inseparably are they woven into its texture. That character which we have considered is marked pre-eminently by transparent sincerity, by unselfishness, and by humility. Now His teaching is as characteristically stamped by the prominence into which He puts forward Himself. Such was its prevailing tenour. Its purpose was to draw men

to His own person. The gospel He preached was Himself. Moreover, so transcendent is that character, that at no point does it fail to sustain the tremendous strain of the most amazing claims. Never man spake of himself as did this man, exalting Himself, as we shall see, to a degree beyond which language could not go. None the less, He has continued to be the world's ideal of self-abnegation and self-sacrifice and, for all the generations, the meek and lowly Jesus.

3. These personal claims are based upon His personal consciousness. He knows whence He came. As regards the Deity, Jesus Christ is more than "the master of them who know." He alone so knows as to be able to make others know.[1] His knowledge of God is immediate, and other men must get their knowledge through His mediation. This unique man had a consciousness of divine truth as clear and cloudless as the serene Syrian sky into which He gazed. Nay, whatever may have been the limitations of His life on this earth, His vision of God was shut in by no earthly horizon. No cloud obscured His per-

[1] St. Matt. xi. 27.

ception. No doubt confused His teaching. No hesitation marred His utterance. His speech was always sure and certain. There is the tone of clearest distinctness and of calmly majestic assurance in those invitations and imperative demands. "Come unto me." "I am the truth." "Learn of me." "Follow me." Upon this unparalleled consciousness is based His revelation. He speaks that He doth know and testifies that He hath seen.

4. The revelation of Jesus Christ, in its content and in the method of revealing, was essentially spiritual; that is, personal. As regards the matters made known, it was no mere imparting of information or of formal instruction. He elaborated no theories and gave no formulas of mental philosophy, taught no codified scheme of ethics, imposed no ready-made system of divinity. His epigrammatic sayings were largely in the shape of paradox, wherein was a meaning more profound than of the letter. His favorite vehicle of instruction was picturesque and vivid story-telling, wherein, beneath the literal, lay the spiritual sense. His teaching was thus not abstract, but concrete and vital, because personal.

A signal characteristic of His method was this touch of personality. His was a revelation in person. The Buddha taught: the Christ revealed. In His own person He was the truth He taught. Men regarded those lineaments of perfect goodness, and they saw that, in the face of Jesus Christ, whereunto something in their own hearts bore witness and confirmation. They beheld that embodiment of righteousness and holiness, and they saw realised before their eyes the divine law they knew within themselves. In their ears were accents whereof that still small voice was as a faint echo. They observed that stainless purity, that inexhaustible compassion as He went about always doing good, and they were won to follow and belong to Him.

It was a revelation of life. Men saw what His life was, what theirs might strive to be, and His personal life touched and laid hold of theirs with mighty persuasion and mastering power. They became His disciples, His scholars, to sit at His feet and learn, not so much about truth and things of salvation, as to learn Christ, that they might know Him. Where they did not understand Him, they felt Him

and they knew Him. This was the secret of His power. It was the vital touch and forceful grasp of personal life. It was His winning and commanding personality that drew to Him, and held, leal and loyal souls as by magnetic attraction. It was the royal majesty of His person that made Him Master and King of men. The Roman governor says, not more in irony than in awe, "Art thou a King, then?" And the Prisoner, because the truth to which He witnesses and the person He is are one and the same, replies: "Thou sayest it, for I am a King." He taught men as having authority, and not as their scribes, who were only guardians of the sacred books. His was a personal authority over men. He was not a herald, like the prophet who proclaimed a "Thus saith the Lord." His was the proclamation by sovereign authority itself. "Verily, verily, I say unto you." What now did He say?

In considering His words, it is still necessary to remember the person behind the words. More important than anything He said is Jesus Christ Himself.[1] His words have their in-

[1] See App., note 18.

estimable value as utterances of that personality. By their means we may interpret that personality of Jesus Christ, and learn who and what He was, because they express His consciousness of Himself in relation to God and men. What, then, were His conceptions of Himself?

5. As regards that foregoing history of the chosen people of God, He crowns and transcends it all. Prophets and kings desired to see the things which His disciples saw. He is greater than Jonah, than Solomon, than father Abraham. In Him the long line of prophecy is fulfilled. Culmination of all that sacred story, greater than the Law, the Sabbath, the holy temple itself, He is Messiah, the Christ, the anointed King and promised Deliverer. Upon this momentous mission He has been sent. To this august office He is anointed with the Holy Ghost and with power, when by the river bank the Spirit in a bodily form descends to abide upon Him. Immediately follows the Temptation, that significant struggle, arising out of this exalted vocation and consciousness, to determine at the threshold of His ministry how He will employ the Mes-

sianic gifts and powers. On His return He announces Himself as fulfilling the prophecy of Messiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor."[1] He proclaims the kingdom and accepts salutation as the Messianic King. He claims that He performs the works of Messiah.[2] When the high priest asks, "Art thou the Christ, the Son of the Blessed?" He answers, "I am."[3]

He was, however, far from being such a Messiah as the Jews generally expected. Indeed, as regards Messianic prophecy, it was only its darker side, where were depicted in sombre tone the faithful prophet and suffering servant, that He fulfilled with a minute literalness. The predictions of a reign in triumphant glory He appropriated to Himself, not, however, as already realised, but as prophecies yet to be fulfilled in the future. Such a Messiah, with no outward splendour in the present, and promising for the future a glory which was other than political and earthly, could not fail to disappoint the popular expectation.

[1] St. Luke iv. 17–21. [2] St. Matt. xi. 2–6.
[3] St. Mark xiv. 61.

Inevitably His conceptions came into collision with those cherished by the Jews of that day. They thought of the Christ as David's son, like him, an earthly king reigning over a temporal kingdom. But it was more important to conceive of the Christ as David's Lord. The true idea of Messiah contained elements at once more lofty and more profound than the popular notions. These more spiritual and divine elements Jesus revealed.

In this connection must be considered the name which, used in the Gospels by no one else, Jesus employs in the Synoptics no less than threescore and nine times, and which is thus His own peculiar title for Himself, "Son of man." To that solemn question, "Art thou the Christ?" He replies, "I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven." In this and other connections the designation has evidently a Messianic reference. Here and also when, in earlier discourse to His disciples, He speaks of "the sign of the Son of man," He apparently refers to the significant description in the seventh chapter of the Book of Daniel: "Behold, there came with

the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." *The* Son of man is the sublime personage of that famous vision.[1]

It is this title, thus invested with loftiest associations, which Jesus takes as His own favourite designation of Himself. As such, it contains a breadth of reference and a depth of meaning beyond all Jewish conceptions. Now He associates the title with most august functions: forgiving sins, establishing the kingdom of God, exercising lordship over the Sabbath, judging all nations. Now it is applied to His personal abasement, His poverty, His ill-repute and misconception by men, His approaching sufferings and death. As employed by Him, the designation overpasses all national limits. It implies a unique relation to

[1] For a full discussion regarding the source of the title, see Stalker, *The Christology of Jesus*, chap. ii.

humanity. He who bears it is man of men, related to all the race.[1] He also represents the race as man, the ideal and archetype. He, moreover, has a lofty pre-eminence above the race as *the* man, bearing a sublime commission to all mankind, clothed with authority to rule and judge them, to pardon and to save.

In the Fourth Gospel, likewise, this title is used by no one else except in quoting His words. By Him it is employed even more strikingly. It occurs here in the loftiest connection, for example, "the heaven opened, and the angels of God ascending and descending upon the Son of man," and again, "he that descendeth out of heaven, even the Son of man." In this Gospel, also, the designation conveys the widest reference to mankind universally. He has authority to execute the general judgment "because He is the Son of man," and eternal life is the gift of the Son of man. Where the title is used with regard to His death, the Son of man is "lifted up that

[1] "The Son of man is no man's son, is as it were the child or offspring of the race."—Fairbairn, *The Place of Christ in Modern Theology*, p. 364.

whosoever believeth may in Him have eternal life." In order to have that life, men are to eat the flesh and to drink the blood of this Son of man. In the hour of the impending Passion, the Son of man is glorified. As the grain of wheat, dying, shall bear fruit, so from His death shall come the great harvest; all men drawn unto Himself. Thus the Son of man, in nature one with the race of men, yet stands in some unique and transcendently momentous relation to the whole race.

What that relation may be, we shall find more fully revealed as we pass on to another title, the Son of God. In the Old Testament applied to Israel collectively, as the elect people, and to Israel's Messianic king as elect to his office, it bore somewhat the character of an official title. There is a suggestion of this in the Gospels, as it is used by the tempter and by the demoniacs. When the centurion, on the other hand, said, "Truly this was a son of God," he may have had in mind a hero of divine descent.

In its official sense, this title is rarely, if ever, on the lips of Jesus. Indeed, the title

is employed by Him in the Synoptics not at all, and very seldom in St. John, although here its use by others conveys deeper and higher meanings. With Himself, whatever it contained of official significance, however exalted, would seem to have yielded to a sense of personal relations which it might carry. A recognition of these personal relations He expresses when, in boyhood, He speaks of "my Father's house," and, also, with His dying breath, when He adds the name to the verse of the Psalter, and says, "Father, into thy hands I commend my spirit." Never could He have forgotten that voice out of heaven, "Thou art my beloved Son; in thee I am well pleased." The memory is present as He speaks, ever and again, in very intimately personal connection, of God as "my Father," and explicitly distinguishes His own sonship from that of other men, "my Father and your Father." While rarely Himself using the title, Son of God, He does employ, and most impressively, not in St. John alone, but in the Synoptics also, the correlative terms, "the Son" and "the Father."

In His chosen designation, the Son of man,

there are implied unique relations to humanity. Not less evidently, in this remarkable language referring to the Father and the Son, there finds expression a consciousness of certain personal relations to God, of a unique and exclusive kind, which no mere man could sustain. He makes reference to intimate relations of mutual knowledge and reciprocal love and common glory, which antedate the world. There is between the Father and the Son perfect oneness and there is community of life. From this eternal fellowship comes, in time, the Son, sent by the Father, to give the great revelation. And He utters memorable words, which bear the impress of a consciousness that is superhuman and has its home amid the hidden things of God: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."[1] In His keeping is the profound secret. Coming unto Him and learning of Him, all the weary and heavy laden shall find rest unto their souls.

[1] St. Matt. xi. 27.

II. In the Son there is revelation of the Godhead. There is a primary revelation in nature. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."[1] That primary revelation, as we have observed in the first lecture, is not without limitations. To the seeing eye nature manifests divine attributes, but not God in Himself. Through nature may be perceived "his power and divinity." Not thus, however, may be known anything of the fulness of the Godhead, by which we mean not mere divinity, but Deity, the essential being of God.[2] For this latter knowledge the revelation in nature is utterly inadequate. There is required a revelation which is supernatural, which is made through methods of disclosure transcending nature. The natural revelation may yield the knowledge of attributes which

[1] Rom. i. 20. [R. V.]

[2] Compare the Greek word used in Rom. i. 20, *θειότης*, from *θεῖος*, divine, with that used in Col. ii. 9, *θεότης*, from *θεός*, God. See Lightfoot on Col. ii. 9; also Trench, *New Testament Synonyms*, pp. 6–9, and Hastings's Dictionary of the Bible, Art. *Godhead*.

are more physical and external, omnipresence and omnipotence. But the inner character and essential nature and personality of God can be disclosed only through a revelation which is ethical, spiritual, and personal.

In the unfolding of an increasing purpose to be traced through the ages, an ethical revelation is begun and carried far forward in the history and literature of the Hebrew people. Through their prophets came to the world the idea of a living God of righteousness. This God, "having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son."[1]

That long historic manifestation has culminated in a disclosure of the Deity which makes known the essential nature, the eternal characteristics, the inner life of the Godhead, so far as such knowledge can be disclosed to men. In order to be a revelation intelligible to man, it must come through man, in a human history and experience. On the other hand, in order to convey infallible knowledge, it must be through one who himself intimately

[1] Heb. i. 1. [R. V. margin.]

knows God. In Him who is both Son of man and Son of God these conditions are fulfilled. Mysteriously commensurate with the twofold sonship was His personal consciousness. He knew man by a genuine human experience. He knew God through some experience of intimacy, which transcended possibility for men and qualified Him to represent God to them.

In actual fact, Jesus Christ was to men the representative of God. They saw He was man, but they felt He was more. As He moved through their midst, they recognised among them something unearthly and divine. As they companied with Him, they were sensible of a spell that blessed and hallowed. In His presence God was come nigh. As they gazed on the works He wrought, and hung upon the accents of His voice, conviction possessed them that His thoughts were as God's thoughts and His ways as God's ways. All He told them confirmed them in the persuasion that in what He did and was they might know what God is.

Related to man and to God, Jesus Christ is, moreover, the true representative and revealer

of God. The key-note of the sublime theme is the filial. The Son reveals the Father. Here is the central core, herein the inexpressible preciousness, of His revelation. The mystery underlying and brooding over the world is unveiled and shown to be Fatherhood. What more thrilling disclosure could there be than of the Power of the universe in this tender relationship! The Sovereign of all men is their Father. The kingdom of heaven is the kingdom, not of an arbitrary despot, but of "your heavenly Father."

Such a thought of God had been foreshadowed in Hebrew literature. To Yahweh, Israel was a first-born son. That had been, however, a fatherhood to the nation. In the few instances where the idea was individualised, still it was only of an elect monarch or one of the elect people. It had been not a revelation of divine character but a description of covenant relationship. In this new light, that legal relation gives way to the personal, and the personal is restricted by no bounds of nation or race. The horizon is ever receding. The Fatherhood is universal. No less a person could thus have interpreted the spiritual prin-

ciple of the universe. The revelation of God's nature as Father could come only when, at last, God spake in His Son. The only begotten Son declared Him and manifested His name, the name of Father as denoting His very character. He gave to men the ennobling conviction that they might be the children of God and the inspiring incentive to be perfect, as their heavenly Father is perfect. It was a lesson, at once in the greatness of prayer and the possible dignity of all men, when He taught them to say, "our Father."

For this was something more than the Paternity of creation. Of lower creatures He said, "your heavenly Father feedeth them." This was a Fatherhood of men. It was a view of God, not only as their Maker, but as sustaining some nearer and more personal relation. By virtue of some central fact that was a bond between God and man, the divine Fatherhood was revealed in intimate connection with human life.

Thus the revelation of the Father, through this man among men, was not something abstract, remote, and academic. It was con-

crete, practical, and vital, coming close to men, something that was, at first, visible and tangible in its manifestation to them. One of them wrote of it: "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the word of life." And the issue he declares, "our fellowship is with the Father."[1] The revelation was very personal. Another to whom it came spoke of it as a shining "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."[2]

It was the sunshine of a divine love that illumined and warmed men's hearts from that radiant countenance beaming divinity. In Him was beheld that energy of desire on behalf of human beings which is personal love. As He turned upon one and another the light of His countenance, each was bathed in His glorifying sunshine. He

> "Conceived of love as what must enter in,
> Fill up, make one with His each soul He loved."

And He loved each soul. In His words and

[1] 1 St. John i. 1, 3. [2] 2 Cor. iv. 6.

in His deeds there was revealed God's Fatherly love, a love that cares in particular, numbering the very hairs of one's head. Of this men were persuaded beyond a doubt as they beheld Him taking little children into His arms to bless them and healing men's bodily and spiritual ills; as they saw that He was touched with the feeling of their infirmities, and Himself took their infirmities and bare their diseases, feeling their suffering and sorrow as His own.

The tragic sequel of the great story we can at this point only touch upon. It is enough to say that still men might behold the light of the knowledge of the glory of God in the face of Jesus Christ. When His sweat was, as it were, great drops of blood falling to the ground, when His brow was pierced with the crown of thorns, in that visage so marred more than any man, there was the more moving manifestation of something that was divine. However dimly recognised at the moment, later the disciples felt those hours of the Passion to have been indeed a revelation of the glory of God, in love, in long-suffering patience, in sacrifice.

Of this revelation in person, the signal culmination was the rising from the dead. It followed fitly upon that scene, when the fashion of His countenance was altered and His face did shine as the sun and His raiment was white and glistering, upon the Mount of Transfiguration. Although heralded in this vision, which was not to be told until the Son of man was risen from the dead, and although then and at other times explicitly foretold, the Resurrection, when it occurred, was a tremendous surprise even to His closest followers. But while it astounded it convinced that little company. The slowest of them to believe it at length received its mighty witness with the adoring exclamation: "My Lord and my God." It is evidence of the superhuman character of the impression left by this risen and ascended Lord, that, within the period of a single lifetime, His nearest friends are obliged emphatically and jealously to insist that Jesus Christ is come in the flesh.

Let it be observed that this revelation in Christ involves more than might be implied in the use of that word "impression." Nor is it enough to say that He "makes us certain of

a living God."[1] I cannot undertake to enter into a criticism of the brilliant Ritschlian school of theology. In certain of its positions, notably its recognition of the historical Christ and its emphasis upon the revelation through Him, it has doubtless done service to truth. In its endeavour, however, to divorce religious knowledge from metaphysics, it makes religious knowledge to consist in, or at any rate to be based on, "value-judgments." Religious truth is that which has worth for the life of the Spirit. The question is limited to its subjective value, and is not concerned with its objective validity. Christ has for us the religious value of God and, therefore, is God to us. It is He "in whom the Word of God is human person."[2] Herrmann asserts, "It is self-evident that the Deity of Christ can only be expressed by saying that the mind and will of the Everlasting God stand before us in the historically active will of this man."[3] Kaftan says, "He is the man in whom God caused the fulness of His eternal being to dwell, so

[1] Herrmann, *Der Verkehr des Christen mit Gott.* Eng. transl. of 2d ed., p. 52.

[2] Ritschl. See App., note 19. [3] *Op. cit.*, p. 138.

that He is for us the image of the invisible God."[1]

Against this general view, the Christian consciousness echoes that saying, "Thy word is truth," not merely has the subjective value of truth. Statements such as those just referred to fail to do justice to the records we have. Far beyond this went the conceptions entertained in that first age regarding the Revealer's relations to the Deity. The strongest language is used. "God only begotten, which is in the bosom of the Father, he hath declared him."[2]

III. Not all at once did those first recipients of the revelation in Christ find out everything about Him. But they knew they had found the living God, because in Christ He had found them. He had come near to bless them and to reveal Himself personally to them. There can be no question as to the general light wherein they regarded Jesus Christ. There can be no manner of doubt that the highest conceptions of Him were held and expressed by the Apostolic men whose writings we have.

[1] *Das Wesen der Christ. Religion*, p. 314.

[2] St. John i. 18. [R. V. margin.] See App., note 20.

One, upon whom the true light had flashed in a brightness above the noon-day, exalted His Person to a pre-eminence above all. He is God's own Son, the Son of His love. All things are through the Son. Through Him and unto Him all things have been created, and in Him all things consist. He is the image of the invisible God. Before He was found in fashion as a man, He was in the form of God. In Him dwelleth all the fulness of the Godhead bodily.

Another, who claims to have been admitted to most intimate fellowship, even lying on His breast, wrote, long afterward, his Gospel. The Prologue is a sublime discourse concerning the Word, the thought or speech, the medium of revelation. That Word, who in the beginning was with God and was God, " became flesh and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father)." [1]

At last we have come to the centre of the revelation. It is the Incarnation of the revealing Word. Now we may understand the reason of the great language: that men should

[1] See App., note 21.

honour the Son even as they honour the Father, and believe in the Son as in the Father. Through the Son incarnate men come to believe in the Father. In virtue of the Incarnation, there is in a human life a revelation of the Father. "He that hath seen me hath seen the Father." Moreover, men have here a revelation of divine Fatherhood as a fundamental and eternal fact. Christ reveals God as "my Father and your Father," your Father because, first, my Father before the foundation of the world.

There is here an unveiling of divine personality, which is shown in its freedom and fulness. The true light, in this effulgence of manifestation, reveals in God the glory of personality in its eternal self-consciousness, self-communion, and self-activity, that self-luminous glory whereof Dante sang:

> "O luce eterna, che sola in te sidi,
> Sola t'intendi, e da te intelletta
> E intendente, te ami ed arridi!"[1]

[1] O Light Eternal, that sole dwellest in Thyself, sole understandest Thyself, and, by Thyself understood and understanding, lovest and smilest on Thyself!

Paradiso, xxxiii. 124.

In this revealing light, conceptions of the Deity are at once heightened and enriched. It is seen that the divine glory is something more than the physical splendour of greatness and power, or even the metaphysical loftiness of an immutable source and first cause of all. It is the moral and spiritual glory of a Being who is infinitely above the world, but who is not less the eternal birthplace, the home and living source, of those ethical and spiritual affections, energies, and activities, that bless and ennoble the world. There is a revelation of ethical and of social life in the Godhead. There is revealed personal life in eternal relationships. God never became Father. From all eternity He was Father, because with Him was the eternal Son, the first-born of all, that is, before all creation, the only begotten Son of God, begotten of His Father before all worlds. Fatherhood is eternal and essential to God. No less is Sonship eternal and essential to God. There is revelation of the eternal Father in the eternal Son, who does not merely teach about the Father, but shows to men the Father.

In this revelation by the Son, of Fatherhood

as eternally belonging to God's essential nature, we further learn that God was never merely potential love, waiting in lonely solitude until there should be a human being or an angel to be loved. Before there was a creation or a creature, He actually loved. Within the Godhead there has ever been the love of Father and Son, reciprocally given and received: "For thou lovedst me before the foundation of the world." Eternally and essentially, God is love.

Christ's consciousness was largely occupied with the Holy Spirit (without whom, indeed, He were not the Christ), the Spirit of truth, who proceedeth from the Father, and whom the Son sends from the Father. It is, indeed, a distinguishing characteristic of Christianity that this Holy Spirit was inbreathed and, at Pentecost, in baptism of fire, poured out upon men. They who had seen God manifest in the flesh now knew God manifest in the Spirit. Unmistakable is the Apostolic witness to the office and place of the Holy Spirit, as great, as necessary, as divine, as of the Father or the Son. In accordance with the Revealer's teaching, the early Christians were baptised into the

threefold name. The Christian life was begun, continued, empowered and blessed in the name of the Father, and of the Son, and of the Holy Ghost.

The Christians that came after were slow to receive all the meaning of this revelation of the Spirit. It took the Church long centuries fully to learn it. Indeed, the Church is still entering into the profound truth regarding the office and work of the Holy Ghost, "The Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets."

It has been found vain to attempt to lessen the transcendent mystery of the revelation by making Father, Son, and Holy Ghost only names denoting modes of the divine action, or successive manifestations of God, or aspects wherein He may be viewed. Not with that superficial and merely external significance are these names revealed, but rather as expressing distinctions which are immanent within the Godhead and which are eternal and personal. The word "person" is employed because there has not been found a better

term. It is a word thrown out at ineffable realities which words cannot adequately express. It is, however, as we have already seen, not a belittling word. Personality stands for the highest we may know in existence. It must be remembered, the word "person" is not equivalent to "individual." To speak of persons within the Godhead does not imply separate individualities, like St. Peter and St. Paul. The divine Persons are, it is true, distinct, so much so that in the Revealer's language different personal pronouns are applied to each. They are, nevertheless, although distinct, not separate, but one.

The revelation is consistent and intelligible only as we see there the eternal Persons, the Father, the Son, and the Holy Ghost, all equally, because infinitely, above us, in the one Godhead. For, in confessing the Trinity, the Church has always held and worshipped the Unity. The fundamental fact of the revelation is the truth of One God. It is, however, a unity not of mere empty simplicity, but rather of complexity and manifoldness. There is a revelation of God in an infinite ful-

ness of personality, and thus of a oneness which is more significant than numerical singleness or mere isolation, and richer than lonely solitude, because the living unity of the eternal communion, the profoundly related fellowship, the mutual knowledge, love, and life, of the Father and the Son in the unity of the Spirit of life and love.

Here mysteries are, so far as may be, revealed. It is no longer the Unknown God. Out of the infinite distance, forth from the clouds and thick darkness, He has come near and revealed Himself as intelligible, as accessible, as with men and for men, in yearning love. Had there been no Incarnation, and were Christ mere man, there would have been in Him the manifestation only of a finite ideal. We want more than that. We want some manifestation of the infinite; and we have it. We have a manifestation of the infinite in the finite, the divine Word that reveals, made flesh, and so translated into terms of human life as to be level with our sympathies and with the apprehension of our faith and love.

IV. This translation into human terms of revelation implied of necessity an entering into relations and limitations. All revelation involves, on God's part, limitation. The manifestation in the natural creation involved the limitations of space and time. When the creation reached its climax in man, omnipotence submitted to further limitation, as divine magnanimity endowed a creature with the power to assert his will in opposition to the divine will. And when the self-expression of God has its consummation in this act of becoming man, so that very God may be manifested in a true human experience, then indeed there is self-limitation to a degree which language may not express. In becoming man, the Son of God, as St. Paul says, "became poor," literally, made Himself a beggar,[1] or, as he says again, "emptied Himself, taking the form of a servant, being made in the likeness of men."[2]

This self-impoverishment, this self-emptying, must mean something. What does it mean? The determination of this question is a matter fraught with grave difficulties on

[1] 2 Cor. viii. 9. [2] Phil. ii. 7. [R. V.]

either hand.[1] It is well to remember that this is a profound mystery, where reverence befitteth, and where there is possibility of much darkening by words without knowledge. On the other hand, the mystery of the Incarnation must have involved sacrifice. That sacrifice Scripture describes as an emptying; and the disciple may rightly attempt reverently to interpret this language of Holy Scripture.

Of that divinity which was essential to His person, the Son of God could not divest Himself. Having, as His own rightful prerogative, equality with God, nevertheless He "came down," in some sense, to the lower level of man, and, to use the phrase of St. Cyril of Alexandria, "suffered the measures of the humanity to prevail in His own case."[2] Being in the form of God, He would seem to have relinquished, for a period, certain prerogatives of that divine form of existence, in taking the form of a servant, becoming in the likeness of men. He submitted to be manifested within the limits of finite human nature.

[1] See App., note 22.

[2] *Quod unus sit Christus*, *Opera*, tom. viii (Migne), p. 1332. See App., note 23.

Attributes characterised by quantitative infinitude, such as, for example, omnipotence, belong to the mode of God's being as infinite, as unlimited. But here the fulness of Godhead is, through some wonderful condescension, within limits. The Son of God appears without the glory which He had with the Father before the world was. He would seem to have emptied Himself of a certain glory pertaining to the divine mode of existence, so far as willingly to undergo some limitations in the exercise, within the sphere of the Incarnation, of the more external and quantitative attributes of the Deity, omnipotence and omnipresence, and also, we must add, even of omniscience, for He "increased in wisdom," and, of one particular, as He declares, not even the Son knoweth. Those divine attributes are, to some degree and for a time, within the sphere of His life on earth, in abeyance. A certain glory, under other circumstances befitting such a being, is mainly hidden and seen only now and again in flashes through the veil, that is to say, His flesh. But it is in order to reveal to men certain other things that are still higher, that are more internal and essen-

tial to the very character of God; namely, the divine goodness and holiness, love and sympathy and sacrifice.

In all this there is nothing derogatory to God. In the first place it was, from the beginning of the creation, voluntary. It was self-limitation, out of the free activity of beneficent purpose. Furthermore, in the Incarnation, the more stupendous the renunciation, the more divine it is seen to be. It is a self-emptying of that which may be described as relatively lower, that there may be the fuller revelation of that which is highest and best in God. It is the renunciation of a glory which was more external and accessory, in order to the manifestation of a glory which is moral and spiritual; the glory of divine love, expressing itself in compassion, in renunciation and suffering and self-sacrifice; a love that is ineffable, that passeth knowledge. It is, I repeat, a mystery. Yet we may begin to see, though it be as through a glass dimly, that this self-limitation and emptying, in the Incarnation, and this submission to the weakness and sorrow and pain and manifold humiliation of humanity, do reveal, as no otherwise could be

revealed, the essential character of God. We begin to realise, as poor Pompilia says, how God was

". . . likest God in being born."

V. It must not be ignored that the Incarnation has a cosmic significance. The Word which became flesh was from the beginning of the world the agent of creation. "All things were made by him; and without him was not anything made."[1] "All things have been created through him and unto him; and he is before all things, and in him all things consist."[2] The age-long creative process, advancing through successive stages of preparation and of ascending life, finally produces man, creation's climax, a creature in the image of the Creator, the worthy end of the creative purpose, wherein all typical forms find their fulfilment, and the ascending scale of life its summit. And now at length appears The Man, the ideal and perfect man, archetype of all, to give unity and meaning to the whole vast work, to round creation to completeness and crown it with glory and honour. Here is

[1] St. John i. 3. [2] Col. i. 16, 17.

not the evolved, but the Evolver, at last making Himself personally manifest. He was in all the evolution, from beginning to end, in progressive manifestation; and, at last, in perfect man dwells the fulness of Godhead bodily. The gospel of creation is consummated. Creator and creature are one. The circle of being is complete.[1]

Whether the Incarnation would have been, had man not fallen, is, of course, a purely speculative question. It may serve, however, to bring into view the fundamental importance of the Incarnation. It is certain that all the suffering and shame that followed upon the Incarnation must be ascribed to the Fall. It is also evident that in the Incarnation there was not only consummation, but also restoration of what had been ruined by sin.[2] On the other hand, the primary significance of the Incarnation is revelation. The revealing Word became flesh. This union of the divine and the human natures in one Person would seem to be more than a remedial device even to

[1] See App., note 24.

[2] Cf. Gore, *Bampton Lectures*, pp. 40, *et seq.*

meet the dire emergency of sin. It is the crowning culmination of the long process of God's manifestation of Himself. As such, it is no after-thought. The revelation looking to this end is a purpose from all eternity, which would have been fulfilled had the records of time never been stained by sin. It manifests not only that God is love but also that God is light. Irrespective of the reeking corruption here below, in any case, the light from heaven would have visited the world. In any case, it was inevitably and essentially involved that humanity, noblest product of creation, should be the vehicle of the supreme manifestation, that therein should be set a tabernacle for the sun which cometh out of the secret chambers of eternity, that True Light of the world, whose goings forth are from everlasting.

VI. The manifesting light in Jesus Christ is self-luminous. The revelation is self-evident. It has need of no other evidence than its own truth. That this is so was ignored a century ago. It is not very long since the champions of Christianity were resting its claims upon external evidences and credentials presented to

the reason for verdict and judgment, before the acceptance of the revelation. Miracles were appealed to as such external proof of the revelation, as the seals affixed in attestation of its authority and credibility.

In these days men are more and more convinced that the miracles of the Gospel are not external evidences of the revelation, but that they are evidences because included within its compass, as parts thereof. Such a revelation might be expected to be marvellous in men's eyes. It was inevitable that the Virgin-born should work mighty works which surpassed human experience of natural laws and processes, that the presence of the creative Word incarnate should be attended by manifestations transcending the ordinary course of nature. These manifestations, however, were not mere wonders to arouse attention and compel conviction. The prevailing name applied to them is signs. They are signs, strikingly significant, impressive with meaning. The miracles of Christ are parables in action. They are like graphic pictorial illustrations, incorporated into His revelation in order vividly to convey its meaning. They are inherent

elements of His teaching. They do not, for this age, prove the revelation, but rather the revelation, as a whole, proves these which are among its constituent parts.

The revelation does not depend upon anything external to it. It was a misconception to suppose that there was need of other light upon the revelation than the light that shines in it. It was like depending on a pound of candles to throw light upon the sun and show that it is the sun. But there is needed no candle, for the glory of God is the light thereof. As in the light of day the sun is self-luminous and manifests itself by shining, so this revelation manifests itself. It is light. It needs no illumination upon it to make it manifest. It shines by its own luminousness. It carries its evidence in its own light and glory. It does not depend upon external evidences. Its illumination is an internal manifestation. It shines in our hearts. The best evidences are such as convince within, internal evidences.

The Gospel of Jesus Christ is seen to be true because it manifests truth. It is seen to be a revelation because it reveals. It is a revelation from God, because it is a revelation of

Him, because it makes men know the living God. "And we know that the Son of God is come and hath given us an understanding, that we know him that is true."

As the revelation transcends proof, so also it transcends explanation. We have seen how the element of the miraculous enters into the historical revelation; we now go farther and say that the mysterious is of its very essence. Its central fact, the Incarnation, is not to be explained. It is the mystery of the Incarnation. It is a mystery, however, that reveals other mysteries. How mysterious is light itself! How little we really know about it! Its origin, its mode of issuing, its velocity, its almost inconceivable journey hither, the marvellous material of that semi-spiritual luminiferous ether, the incomparable rapidity of the undulations throughout its vast extent, the propagation of those waves of light, the complete explanation of that vibrating splendour in the sun—these are problems for us. Yet it is this mysterious light that makes everything else visible to our eyes.

It is likewise with the mystery of the Incar-

nation. So the light that shines in the face of Jesus Christ is the light of life for men. Christ comes between men and God, but it is as light is between them and the sun. Like the light of day ever streaming from the sun, so is that True Light. Issuing eternally from the divine essence, Light out of Light, coming forth from that ineffable Light that no man may approach unto, coming into the world more and more, at last, shining no longer in broken and scattered rays of twilight but in full-orbed splendour, it transfigures human life with the effulgence of God's glory and with the renewing energy of a life which is divine.

VII

The Revelation Continued: Christ in Men

" So tho' our Daystar from our sight be taken,
gone from his brethren, hidden from his own,
yet in his setting are we not forsaken,
suffer not shadows of the dark alone.

" Not in the west is Thine appearance ended,
neither from night shall Thy renewal be,
lo, for the firmament in spaces splendid
lighteth her beacon-fires ablaze for Thee :

. . . . .

' Look what a company of constellations !
Say can the sky so many lights contain ?
Hath the great earth these endless generations ?
Are there so many purified thro' pain ? "

—F. W. H. MYERS, *Saint Paul.*

THE REVELATION CONTINUED: CHRIST IN MEN

IN His influence upon the world, Jesus Christ is greater than the greatest of those who have been the founders of religions. Why is this? It is because that which He gives the world is more than a religion. It is the revelation wherein all religions find their fulfilment. In Jesus Christ there is a perfect revelation. It is perfect in the sense that no revelation better, or through a more adequate medium, can be conceived. In Him we find fulfilled the conditions of a revelation which shall convey intelligibly the knowledge of reality. It is a revelation not touching either God or man merely on the outside. It is a revelation, in man, of One Who is in the Father and the Father in Him. Coming thus through intimate experience of both God and man, it is revelation itself.

That union in Jesus Christ of divine and

human, which neither confounds the natures nor divides the person, is a union inseparable. The revelation thereby made is not only perfect, it is permanent. The process of manifestation has not to be begun again. Such a history was not in vain. The revelation was once for all. It has never been improved upon; it could not be superseded. Conveying truth that is ultimate, the revelation is final. The Incarnation is the culmination of that illuminating influence in human history which we call inspiration. God had breathed into men. At best, however, this had been the influence upon one of Another person. It all had pointed on to a consummation when divine and human should be united in one and the same person.

I. In Jesus Christ culminated the religious history of mankind, and, as religion is the chief factor in man's life, His is the consummate figure of all history. The Son of man, to use the phrase of St. Irenaeus, "recapitulated in himself the long unfolding of mankind."[1] In Him was realised the perfect type. It is

[1] *Contra Haereses.* iii. 18, 1.

sometimes objected that, at that comparatively early period, there would not have been a type more perfect than later and more highly specialised developments of the race. It is a case wherein a theory is confronted by the fact. Jesus Christ is, and is generally confessed to be, as regards character and spiritual power, the greatest personage in history. The objection, however, is on the way toward the recognition of a truth. The Incarnation was not only the consummation of all that went before: it was also the inauguration of an era. The Son of God initiated a new type of humanity, to be realised in increasing fulness as men entered into the meaning of the great revelation.

It was only gradually that men entered into that meaning. Even in the New Testament there may be discerned a progress in disclosure. There are foretold more glorious manifestations. There is explicit promise of fuller teaching after Christ's ascension. Accordingly, there were to be expected new and fuller interpretations of the revelation. Nevertheless, the revelation in Christ is the norm, the standard and test of all later interpretations

and amplifications of its truth. We have now to observe that the revelation, although perfect, permanent, and final, or rather because perfect, permanent, and final, is continued.

As it is recorded in the Scriptures, it is a revelation, not only of God's character, but also of gracious purpose to be achieved. The revelation is more than educative, it is also redemptive. It aims at a great result in man. A revelation of divine love must, in view of the fact of the world's misery and sin, include such gracious purpose. In Christ, as we have noted, men saw a divine love. A revelation of love involves, as its supreme expression, sacrifice. In the Incarnation there was sacrifice, as we have seen, the *kenosis*, the emptying, which was involved in the fact that the Son of God was made in the likeness of men. That emptying had issue in further sacrifice, He thus found in fashion as a man, becoming obedient even as far as death, and that the death of the Cross.

II. Our present purpose is not to state, much less to explain, the doctrine of the Atonement. Says Bishop Butler, in reference to the efficacy

of the sacrifice on the Cross: "How and in what particular way it had this efficacy, there are not wanting persons who have endeavoured to explain; but I do not find that the Scripture has explained it."[1] We are approaching the Atonement on the side of revelation, and, viewing it from that standpoint, we are considering what, as a manifestation of God, it reveals.

The doctrine of redemption is stated with great simplicity in the ancient Catholic Creed: "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried." The Atonement follows upon the Incarnation. The sacrifice of Christ's death was the sequel of His sacrifice in becoming man. The great At-one-ment was already involved in the fact that, in the Incarnation, God and man are one. Emmanuel, God with us, was with us for weal and woe, was so truly made in the likeness of men that He did not escape, but willingly took up, the burdens of humanity

[1] *The Analogy*, Part II., chap. v.

and bore them as Son of man. The Son of man must needs suffer.[1]

It was suffering not as a substitute instead of men. He was too closely identified with men to be substituted as another in their stead; but He might represent them. As their representative, He suffered on their behalf. The Passion was vicarious. It was the supreme instance of suffering borne for others, of the self-sacrifice that ennobles so much of life, whether it be the sacrifice of the mother for her child or of the soldier for his country. The Cross illustrates and glorifies how much toil and sweat, and patience and pain, blood of brave battle and fires of martyrdom!

Furthermore, through all the piteous story there shows itself that baseness in the blood and perversion of the will and derangement of men's whole nature, which is named sin. This, that plays so large a part in all the drama of life, wrought here the world's great tragedy. Cause of all trouble in the world, it caused this suffering, and involved the Sinless One in the misery of its havoc. He suffered

[1] St. Mark viii. 31.

for sins. He who knew no sin "bare the sin of many," as only one so holy might bear such a burden. It not seldom happens that the mystery of iniquity casts its shadow on the innocent and pure until they feel the shame and suffering more keenly than the guilty themselves. What suffering for sin meant to Jesus Christ was a mysterious experience into which, while we may not think of entering, we may have glimpses from afar, at certain stages of the Passion: as when in Gethsemane He sank prostrate beneath some overwhelming weight of woe and shrank in agony from the appalling bitterness of the cup given Him to drink; or in that hour of desolation on the Cross, when a horror of great darkness fell upon Him, as a thick cloud rolled over Him some awful obscuration and hid His Father's face. So closely was He identified with sinful man.

Whatever of expiation the world's sin had necessitated (and deep in the nature of things seems to be grounded some such necessity), in Him there was fulfilment, there was perfect satisfaction. Let it be remembered that, as Bishop Westcott says, "the 'propitiation'

acts on that which alienates God and not on God whose love is unchanged throughout."[1] Let it be remembered "that he loved us, and sent his Son to be the propitiation for our sins."[2] Let there be recognition of the voluntary sacrifice, whereof the death was the culmination, and whereof St. Bernard said, in language often quoted, "Not His death but His willing acceptance of death was pleasing to God."[3] There is the uniquely momentous fact that in a human life was fulfilled perfect obedience, even as far as death, a perfect obedience that completely met and fully satisfied the utmost demand of the very highest, the divine, ideal. Thus their great High Priest offered for men the sacrifice they could not offer for themselves. He "is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."[4] His is a victory won forever over the world's sin, viewed in its

[1] *The Epistle to the Hebrews*, p. 57.

[2] 1 St. John iv. 10. Cf. Rom. iii. 25.

[3] "Non mors, sed voluntas placuit sponte morientis."—*Tract. De Erroribus Petri Abaëlardi*, viii. 21.

[4] Heb. vii. 25.

unity as a common inheritance of men in their solidarity. "Behold, the Lamb of God, which taketh away the sin of the world!" [1]

There is in the Cross a revelation of sin and of the attitude of God toward that black fact in life. God is revealed as by no means indifferent to sin. God is love, but that must imply a consuming wrath against "wickedness that hinders loving." It is a revelation that also lays bare sin in its outcome and meaning against God. God was manifest in the flesh, and sin murdered Him.

There is a further revelation. Not only did the Son of man represent mankind. Moreover, the Son of God suffered as the representative of the Father.

Viewed in the light of the Incarnation, there is in the Cross a revelation that God is not incapable of feeling with and for His creatures. Like as a father pitieth his own children, so there is in God a fatherly love that can feel what His children feel, indeed suffer what they suffer. There is the revelation of a love that is truly sympathy, in the literal meaning of sympathy, suffering with men, having com-

[1] St. John i. 29.

passion and drawing nigh to help, coming close at hand even to cope with the darkest and the worst in human existence and face its sin and woe and death; a revelation that His is a love that spared not His own Son, but freely delivered Him up to suffer and to die. Thus we see in God more than any earthly father's pity, even the infinite pity that alone is adequate to the pathetic and the tragic in human life. There is a revelation of divine power expressing itself as mercy,

> "And mercy carried infinite degrees
> Beyond the tenderness of human hearts."

There is a revelation of God going forth in person to meet wandering, sinning man; going as far as possible, to the utmost lengths and depths, as far as to suffering, shame, and death; and, in thus meeting man at the lowest depth, making at-one-ment wherein God and the sinner are at one.

By virtue of Christ's relations to humanity, His great sacrifice becomes something more than an objective fact altogether external to men. He suffered and died, not that they might escape suffering and death, but rather

as their head and leader, the Captain of their salvation, that they might follow where He led; Christ crucified for men that men might be crucified with Christ, and by some genuine union participate in the sacrifice.

So men are baptised into His death. So, in the Holy Eucharist, they show forth His death, first offer the commanded memorial of the transcendent sacrifice, then offer themselves as a living sacrifice, and at length partake of His sacrifice, eating His flesh and drinking His blood that He may dwell in them and they in Him. In this great Sacrament the Atonement is personally realised. Men make His sacrifice theirs and their sacrifices one with His. Not only have they been long ago made at one with God but, in the true fellowship of Holy Communion, they are now at one with God in Christ.

The Atonement is not to be passively received. God was in Christ reconciling the world unto Himself, and to men comes the call: "Be ye reconciled to God." The springs and energies of their life are laid hold of. This reconciliation involves redemption from sin. There is the redeeming motive, for Christ's

sake, mighty to win from wrong. There is redemptive power. It was a revelation, not only of mercy and forgiveness, but of succour and grace to help in time of need. It was the revelation of a God who in life's battle stands behind one, close at hand with reinforcement for a man when hard pressed, to save him from defeat and turn disaster into victory. There is emancipating power to break the yoke of sin and rescue the captive from its bondage. With that great price has been obtained this freedom. It is an emancipation which ushers into a new life. Life has been redeemed. There has been revelation of its possibilities as opportunity of sacrifice, its hard and heavy things transmuted by a touch of consecration to be an offering in the name of the Crucified.

Thus the Atonement is not to be external to men. What was wrought for them must be wrought in them. "The word of the cross . . . is the power of God,"[1] not alone in pardon and privilege purchased for man, but in imperative claim upon man; the power of God, moreover, within man, the secret of patient, brave, and loyal living, as

[1] 1 Cor. i. 18.

the cross is taken up daily by them who follow Christ in the fellowship of His sufferings. That word of the Cross is first a revelation to men and then a revelation in them.

III. In Christ there is a revelation, not only of God, but also of man. There is a revelation of the original design of human nature in the typical and ideal man. The very possibility of the Incarnation reveals a certain dignity of human nature, as capable of that union with the divine. Man is made so much in God's likeness that God may be made in the likeness of men. Then there is revealed the worth of humanity in the great price of redemption. It cost so much to redeem their souls.

Furthermore, as men contemplate Jesus Christ, they may behold a manifestation of what human life may be. Beneath all the accidents and material conditions of this mortal life, He reveals a certain ideal and spiritual element to which all the rest is subsidiary. The long process of the development in humanity of that ideal and nobler side of life is here crowned with completion. In Him the spiritual, the personal, stands forth in its

glory. In a human life is manifested personality in fulness of realisation. It is a manifestation fraught with transmuting power for the commonplace, small and sordid and sunken lives of men. It reveals the dignity of man as man, the worth and the possibilities of that personality which makes man akin to the divine. It invests each human person with a sacred interest. It casts illumination over the struggles of mankind toward what is better and what is best.

The struggle is never a hopeless one. For in Christ are revealed the glorious destinies of human nature. In the Incarnation there is unveiling of the divine purpose for man, namely, to be one with God, God in man and man in God. This means life in God or eternal life, wherein death is but an incidental episode, and immortality an implied and essential feature; all living unto Him, and all living in Him. Thus the revelation reaches on into the hereafter unto the manifestation of the sons of God. "Now are we the sons of God and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Even here and now, the essential thing is, as far as may be, to "see Him." It is the glory of God that makes the glory of human life. The revelation illuminates the life of men, but always behind this glorified aspect of human life there is that divine background. The Incarnation is so truly a revelation of manhood, bringing to the conception of humanity honour and glory and power, because it is the revelation of God. It reveals the value of man's personality because it reveals the Father in whose personality his is rooted. It reveals the significance and the possibilities of man's life because it reveals the living God as taking hold of and entering man's life and working within him. For there is revealed God within, the Spirit of life and power, continuing Christ's work; by bringing the divine life into men making manhood partake of the divine nature, and thus continuing the Incarnation of the Son of God, as the children of men become ethically and spiritually sons of God.

The epoch of such a revelation could not fail to be for mankind the fair beginning of a time, the brightening dawn of a new day. The revelation had brought within the horizon

of men's vision certain luminous facts. It was a sunrise. In the first place, the thoughts of men were widened, as their view was now extended to larger truth and vaster issues. Inevitably men's minds were raised out of the partial and limited and petty. Again, their hearts were enlarged, as they entered more and more into depths and ranges of meaning undreamt of by the classic poet who said: "I am a man, and nothing human do I deem without concern to me." The Incarnation involved a broadening out of relations, and a new conception of the solidarity of mankind and their unity in Christ. His had been no narrow Jewish view. His signal types of faith He had found in the officer of the Roman Army, the woman of Syro-Phœnicia, the hated Samaritan. His follower saw in the outcast, the alien, the enemy, his brother for whom Christ died. Separating barriers of class and condition, of nation and race, began to be broken down. All were one in Christ Jesus.

Consequently there were framed larger measures for souls. Men owned the sway of greater principles. They felt the spell of nobler ideals and the breath of higher inspirations. There

was also a deepening of human nature by the revelation that brought at once a new appreciation of the meaning of sin, the tidings of a divine love and self-sacrifice, and the transfiguration of sorrow and suffering consecrated forevermore by the Man of Sorrows.

One result of such a revelation was the exemplification, in human character, of virtues which, ignored or despised by the ancient world, may be considered as new: charity and brotherly love, compassion, long-suffering, meekness; as well as the manifestation of hitherto undiscovered heights and depths in the old virtues, which were invested now with a new delicacy and tenderness, earnestness and energy; so that the world saw instances of purity, of patience, of courage, of generosity, of self-denial and self-sacrifice, such as had not been seen before. Where in the old pagan world shall be found the ardent self-devotion of St. Ignatius of Antioch, or the glowing passion of St. Augustine, or the exquisite tenderness, combined with the force of spiritual heroism, in St. Francis of Assisi? In the generality of men, it is true, faults enough remained and the annals of those times are sadly

stained. When all is said, however, there may be seen abundant signs of a break-up and an uplift. It must of necessity have been so. Human life could not continue to be just what it had been, while impulses of deepest birth visited men and unwonted enthusiasms moved them on.

For, once more, new forces began to work. It was like a sunrise, with a fresh breeze, a spreading, warming light, a prevailing stir of life. With the sunrise had come not only illumination, but, moreover, energy to work effects, and a day had dawned unlike any that had gone before. The manifestation of light included an unfolding of power. It revealed; it also transformed. Old things passed away. All things became new. Indeed, the world's history was cut off from the death that reigned through the ancient civilisations. It was a new life. It was a birth from above. A quickening, vitalising force had been launched into the world, not of the world, but none the less to be in the world, positively and aggressively potent.

This force manifests itself in subsequent history. The revelation which, as we have seen,

included a revelation of man, is continued in the history of man. Now and again there are things which give speciousness to a dark and pessimistic view of history: failures and retrogressions, seemingly fruitless toil, travail, and pain. But a larger vision sees a track of light across the centuries that grows always brighter. The secret lies in the redemptive power of this revelation. The key of history is the Cross.[1] Historically it has been true: *via crucis via lucis.*

Because it brought redemption, and also because it was a revelation of personality in God and man, Christianity has in a marked degree, which distinguishes it from other creeds, exhibited that best evidence of life, namely, a capacity for growth and renewal. It has not stood still; it has continually advanced. It has shown an unfailing power of adapting itself to change of environment, and so has ever and again renewed itself in potency. If at times it has seemed rigid, cold, and lifeless, then out of the frost-bound winter has come the warm new life of spring. This renewing life has taken hold of nation after nation. Where it

[1] See App., note 25.

has come, there has been unmistakable advance of humanity. Notwithstanding all that may be alleged to the contrary, there has been in these respects a progress which may be measured by the contrast which Christian civilisation presents to the decay of the ancient pagan world, and to the stationary character of the typical Oriental civilisations of to-day.

IV. 1. More particularly, Christ's revelation is continued in Christ's people. This continued revelation is secondary and derivative. The revelation of God in Christ is continued as a revelation of Christ in man. Not only did there result from His revelation, as we have observed, the manifestation of practically new affections and virtues and higher and richer illustrations of manhood and womanhood; but, moreover, it did not deal with the individual alone. The gospel was the tidings of a kingdom. No Christian was to be a man without a country. The kingdom of heaven, an august commonwealth of God and man, is the goal of the age-long process we have been considering.

This kingdom which Christ proclaims and

founds is further seen to be a vast household, in the light of His revelation of the Father "from whom every family in heaven and on earth is named." "As many as received Him, to them gave He the right to become children of God." They have fellowship with the Father in His household, which is the Church, the great family or commonwealth of humanity in Christ. It is a gospel, not only of divine love and redemption, but also of human brotherhood through the Church of the redeemed. This truth of brotherhood is a part of the great revelation. That the Gentiles may be fellow-heirs and fellow-members of the body—this St. Paul describes as a mystery, a divine secret, "which in other generations was not made known unto the sons of men, as it hath now been revealed."

2. The Church resulting from the disclosure of this secret was to be an organ of further disclosure. Through the Church there was to be revelation, not only to the world, but also, in widening circles, to other spheres of the universe. Even celestial powers, witnesses of the successive stages of that marvellous creative work, seeing its blessed culmination in

this ingathering of men into the company of the redeemed, might therein, as in a reflecting mirror, behold the crowning exhibition of infinite wisdom: "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."[1]

Here upon earth the Church is entrusted with the stewardship of that mystery, to enlighten all men and bring all into that brotherhood. This is the purpose for which the members are elect. The Church is an organised body. "We being many are one body." That the Church is a body, and, as a body, visible, implies a manifestation. This visible embodiment is essential in order that the revelation be a force in subsequent history. That the life manifested in Christ should not pass with His bodily presence from the earth but abide here in vital potency, it was necessary that men should be its instruments, and that they should be, for perpetuity of influence, organised.

[1] Eph. iii. 10.

3. The Church is more than an association or organisation. It is an organism; that is, a living body, with all its parts in vital relation to the purpose of the whole. And this purpose is that it be the organ for a continued manifestation of that divine life which was manifested in Christ. Thus the Church of men in God continues, in a sense, the Incarnation of God in man. As there is one Spirit, so there is one body. The Spirit of Christ's life and power works through "the Church which is His body, the fulness of Him that filleth all in all."

The history of the Church is the dispensation of the Spirit. This marks, as regards power and effect in the world, an advance on the dispensation of the Son. His bodily presence was limited by conditions of space and time. It was only for the few who in those brief years saw Him in the holy land. The Church is to carry His life to all nations and has the promise of His spiritual presence alway, even unto the end of the world.

This, then, is not the revelation of a God who once spake and since then is forever silent. It is not a light that once shone and,

having faded away, is only the faint tradition of a vanished splendour. It is the same Jesus yesterday and to-day and forever. Still He speaks to men, and still the words He speaks are spirit and are life. Inspiration is not a by-gone fact, brought to an end as it were a tale that is told. It is meet for men to-day to pray that the thoughts of their hearts may be cleansed by the inspiration of the Holy Spirit. Of this continued inspiration, the source is that living Spirit and the Church is the accredited organ. Her office is to bring to men not new truth, but new life through the old truth. The Spirit guides into all the truth; but it is into the truth that came by Jesus Christ, into which men enter more and more as they are led by the Spirit. As they live the new life in the Spirit, there is manifestation unto them and not unto the world. The Father and the Son come unto them and make their abode with them. For this divine indwelling the Church exists. Her Sacraments reveal a Lord spiritually present with His people; and He is known of men to-day in the breaking of bread. The Sacraments are extensions of the Incarnation, bringing its life to

men and incorporating them into that living union of God and man.

4. The continuation of the revelation, through humanity thus organised in the Church, is richly manifold as men are many, yet one as they are many in one body. There is the unity of the Spirit. But there was to be also the unity of the body. Here lies the value of historic continuity through a succession of men. Thereby is maintained in a simple and practical way, through living men, that continuous, corporate unity which is essential to a society designed to be historic and the same from age to age. Thus binding the generations together, that personal succession tends to realise, moreover, the largeness of the Church of Christ. A simple yet efficient bond of oneness with the Church throughout the world and the Church of all the past, it secures a visible, vital, and organic unity which is able, in fact, to tolerate wide divergences of opinion within the limits of a common faith, and to exemplify a large diversity in essential unity.

The origin and continuance of the sect involve more or less exaggeration of special tendencies, and a certain isolation and provincial-

ism. On the other hand, as an ideal in some measure realised, is the cosmopolitanism of Catholicity, comporting with the largeness and the fulness of the Kingdom of God: one vast commonwealth, including as its citizens many men of many minds, having their differences yet without schism, compact together, as a city that is at unity in itself.

5. With this unity goes the idea of universality. As her Catholic faith is summed up in the person of Jesus Christ Himself, as her Catholic order lies in a personal succession from the Apostles, so the Church has a Catholic mission, which involves a recognition of the value of human personality, wheresoever found and amid whatsoever circumstances, the personality in all sorts and conditions of men. This Catholic mission has been sometimes obscured by considering the Church from a negative standpoint. The New Testament word for the Church is often regarded as by derivation meaning those called out from the world in separation therefrom, whereas its origin was in the calling out of citizens to the assembly.[1] The idea of the word is

[1] See App., note 26.

not negative separation, but positive bringing together.

More than once in her history the Church has been tempted to forget her mission to the world, and has lost sight of it in a fanatical exaggeration of unworldliness, and a rigorous strictness of separation, anxious rather to escape from the corruption of the world than to be the salt to save it from corruption. Had this over-strained spirituality secured the ascendency, the Church must have become a pietistic sect amidst the world, and would not have been an aggressive power on the world, conquering and to conquer. The Church of Jesus Christ was to be no narrow conventicle of the select. She must cherish the Catholic vision and the Catholic spirit. "I, if I be lifted up, will draw all men unto me." There was a divine prediction of the Catholic Church: all men drawn unto Him. While such was to be the extent, in content the Church was the body for the indwelling and outworking power of the Holy Ghost. He is the eternal Spirit, but He was a new Spirit, as coming in universality of mission to be poured out upon all flesh. With the Church's Pentecostal birth-

day began the history of an expanding and imperial power, beholding the heathen for her inheritance, and going forth to win the utmost parts of the earth for her possession. That City of God means world-empire. A church that neglected or ignored this large vision and this energy of expanding effort, a church more occupied with her laws than her life, would be so far forth false to her mission.

The Catholic conception of the Church finds an inevitable application in the obligation of Christian Missions. By her divine charter, by her purpose and the law of her life, the Church is essentially a missionary institution: "an elect race, a royal priesthood, a holy nation, a people for God's own possession that ye may show forth [literally, tell out, or publish] the excellencies of him who called you out of darkness into his marvellous light."[1] The promise and potency of Missions are in the revelation, that marvellous light of the knowledge of the glory of God. For that light cannot be hid. It cannot be for the man it visits a selfish possession. No "privacy of glorious light" is his. The true light shines

[1] 1 St. Peter ii. 9.

in our hearts to give there the illumination (*πρὸς φωτισμὸν*) of the knowledge of the glory of God.[1] That is to say, this light within a man is there in order to be illumination also for other hearts and other lives. The light is to shine, not merely upon the Christian, but in him and through him to others. Only thus, indeed, can it be light. If it be light, it must so shine before men.

Again, as we regard the present situation, we see that truly the want of "not more Christians, but much rather, better Christians"[2] is a want of our time especially. The pressure of social questions to-day cannot be escaped. Jesus Christ was not a socialist in the modern sense of the word. He was not at all one who would now pass for a radical reformer. There was in Him a calm and patient sanity that could wait and tolerate; and there was nothing like a destructive pessimism, but always the faith and hope of a sublime optimism. At the same time, there was in His teaching a potency that the world had at length inevitably to reckon with. He spake as no mere peasant

[1] 2 Cor. iv. 6.

[2] Gore, *The Epistle to the Ephesians*, p. 190.

of that day, but with the sagacity of a deep insight and a breadth of vision that was world-wide, because He approached life from above and viewed human nature as it is within.

He was not a revolutionist: He was a revealer. His revelation, however, has in time wrought revolutions, for example, in the position of woman and the conception of the family, in the position of the slave, in the thought of the poor. The revelation has been revolutionary through the operation of something which, out of sight beneath the surface, slowly permeated all the relations of society and worked there like a leaven raising the whole mass. Increasing appreciation of personality in God and man has brought new conceptions of the worth of man in himself, the Fatherly relation of God to man, the fraternal relation of man to man.

The brotherhood of man has been vaunted as an invention of these modern times. The heartless world forgets that it owes it all to Christ, and that it was wrapped up in His revelation of the God and Father of all. In the continuation of that revelation, it is the mission of the Church, as the Catholic brother-

hood, to meet the world at every point of deepest need. It is a mission coextensive with human life in its moral and spiritual aspects. These social questions pressing to-day have their economic side to be studied with care. But they have also an ethical side by virtue of which they are moral and spiritual questions. For dealing with them, and for the duties and social effort they involve, there is in the Christian Church an immeasurable amount of latent spiritual power.[1]

In the discharge of the social responsibilities belonging to membership in Christ, there is much at once to steady and inspire in a large and luminous view of the Church, as not for the few and favoured, but for the many sons of men; the Church for all sorts and conditions of men, because the Church of the Man Christ Jesus; the Church not for this passing day but for all the generations, because the Church of the living God which was and is and is to come.

V. The Christian ideal is thus social. But, while it is not individualistic, it is always per-

[1] See App., note 27.

sonal. It is social because it is, first of all, personal. It reveals personality fulfilled in social relations. In the ultimate analysis, the Church is a kingdom of persons. Its members are not the cogs and wheels of a machine. They are not mere tools and instruments, they are in themselves ends for the revelation. That revelation is to be continued not only in the history of the world, but also in the progress of the individual life. World-wide and age-long as is the scope of the revelation, it has also for each human life its purpose. For each soul it means the unveiling of a personal relation to God, to be realised in one's own experience.

The historic progress of the revelation through the centuries we have found to consist in an increasing disclosure of personality in God. As in the progress of the race were slowly developed the sense and the realisation of human personality, all the while God by manifold Providences was educating mankind to know Himself. So, in that lesser history we call a life, there is like progressive training. The revelation of God as Father shows Him dealing with each one of us as a son. The

son, in the matchless story, who had wandered far, when he came to himself, had a new thought of his father. It is true to the experience of men. It is in proportion as any one truly comes to himself that he attains clearer recognition of his heavenly Father. Parallel with the development of one's consciousness of his personality, and the genuine realisation of himself, goes the development of his conception of the divine personality wherein his own is grounded. Thus, as a man by earnest co-operation comes into harmony with the environment wherein God sets his life, as he whole-heartedly and strenuously endeavours really to live and learn by living, he may see that in all the facts and fortunes of his life the Father is seeking to develop His child's personality in order personally to reveal Himself.

There is here an unfolding of the meaning of men's personal life. In its providential ordering, one's life finds its meaning as education by the self-revealing God. As experiences of life, its relations of brotherhood, of fatherhood or motherhood, its joys and griefs, multiply upon us, lo! He comes close to us to

touch us and touch to finer issues. For some it needs a long education. But He is with us all the while,

> "Unheard, because our ears are dull,
> Unseen, because our eyes are dim."

There is partial illustration of this in the remarkable story of the blind deaf-mute which some years ago attracted much attention. The poor girl was deaf and dumb and blind. But the good physician, having only her sense of touch to begin with and proceed upon, undertook her education. With painstaking perseverance he wrought at his labour of love. As years rolled on, his skill and exquisitely tactful touch awoke in her the soul that lay dormant, until at last she had been brought out of darkness into the light of life worthy the name, by that friend she never saw, nor ever heard the tones of his voice. It was only as she came to herself that she became acquainted with him. As she awakened to self-consciousness and possession of herself, there dawned on her the knowledge of what he was and had done for her.

This may illustrate how the unseen God of

our life deals with us. So we are often blind to His glory, and deaf to His call, and mute, without voice to respond, without even the sensitive tact to feel His goodness. And He, by one and another touch of His hand, would awaken our dormant souls, and rouse us to truer life, and lift us to higher conceptions, and win us to nobler aims, and bring us to fulness of joy. Thus he would educate us out of helpless blindness, insensible lethargy, pitiable impotence. Thus He would gently draw us out and lead us on, to feel after Him and find Him. He is not far from every one of us. Nearer than we deem it likely, nearer than aught else, He compasses our path, besets us behind and before, and lays His hand upon us, to reveal Himself, and so to reveal the essential and eternal meaning of life.

"And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, Jesus Christ." Jesus Christ was sent in order that in Him men might know God. As in Him the great revelation comes to men, there is involved, in order that they may truly enter into its meaning, the necessity of a like personal training. The revelation

does not come as a formal communication to the intellect. To know God in Christ implies processes not merely intellectual but spiritual, that is, personal, and a training in the line of the personal experience just now described.

To say that the revelation is not addressed solely to the intellect is by no means to imply that it is irrational or arbitrary. To the faculty that knows, there is held out promise of indefinitely extended horizons. There is a far distant goal for the utmost ambition of knowledge. "Then shall I know even as also I am known." The intellectual faculty, however, is recognised in its due place and vital connection as a part of the man, as an organ of his personality exercising the function of intelligence. And it is to the whole man as he is, a living person, that the revelation comes.

In this way there is revealed far more than if there were merely a communication of propositions to the intellect. Some literary authority might set down a proposition regarding Shakespeare. But Lear will reveal Shakespeare's power better than any statement about him. To a musician the Ninth Symphony will reveal Beethoven's genius better

than any description by whatsoever musical authority. You know that God is love, not because you find that statement in an Epistle. You know it, and St. John states it, because Christ revealed love as the essence of God's character, as supreme over the world. Some perplexing fact may to our short sight seem to point the other way. Such intellectual difficulty Christ may not remove; but He shows us on which side of the question to commit ourselves. He wins us to the venture of faith in goodness as supreme. There is an unveiling to the spirit of spiritual life and power.

The revelation has this power because it is in One who says: "I am the truth." "Every one that is of the truth heareth my voice." It is not the appeal of this separate proposition or of that floating maxim; one man receiving this truth and another that, as the fragments of truth may happen to strike one and another mind. It is not truth in pieces, detached or abstract truths. It is truth concrete and whole that appeals to the whole man. It is, moreover, the truth alive and throbbing with fulness of personality that addresses the whole nature of the man. It is not a series of propo-

sitions for an intellect, nor of sentiments for a heart. It is not a system of ethics for a conscience, nor of rules and regulations for a will. It is a living voice thrilling a soul. It is a Person appealing to the person: His love touching and taking hold of the man's heart, His purity in its unsullied whiteness holding the man's conscience under a spell of awe, His majesty of character in all its sublimity towering up before the man's will with the imperative bidding: Follow me. It is by a personal process, as this Christ enters in and at length dwells in your hearts by faith; it is by a spiritual process, through the Spirit in the inward man, that ye may be able " to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge " that is merely by the understanding.

Reason is not renounced and disowned, rather is it illumined. This is no blind, unreasoning submission. It is the radiant trust of one who loves. Its cry is: Whereas I was blind, now I see! At first only dimly it may be, yet we do see, and more and more clearly. We see in the light that lighteth every man, in the

light that has come to us in manifold visitations of Providence, in the light that shines in our hearts from the face of Jesus Christ. Lord! Truly in Thy light do we see light. True was that word: "he that followeth me shall not walk in darkness, but shall have the light of life."

For it is the light of life. It is given through life and for life. The great revelation sometimes seems remote from daily life. But in reality it touches life and lays imperative claim upon it. "Come unto me." "Follow me." "Learn of me." It is truth to be learned as it is lived. Of chief import is not what we make of the Gospel, but what we will let the Gospel make of us. This is the purpose of the revelation to us of God in Christ, that we may grow into His likeness and be lifted Godward.

Dante, in that mysterious journey through Paradise when he was marvellously borne upward from star to star, knew that he was risen to a higher star because he saw the face of her whom he loved grow more beautiful.[1] So it ought to mean that we are rising when we behold more and more the light in the face of Jesus

[1] *Paradiso* viii.

Christ. The Apostle's aspiration "that I may know Him" meant "to me to live is Christ." He says: "It pleased God . . . to reveal his Son in me." The Son revealed Himself to him in order that He might be revealed in him. The great Apostle became a kind of mirror to reflect to men that living truth. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."[1] The true light, in ever larger measure coming into the world, at last, shining in full effulgence, visits men in order that it may mirror itself in the countless company of Christlike characters. The revelation comes to men in order that it may be continued in them.

Thus the revelation is not to be mechanically delivered or passively received as in a receptacle. It is personally to be assimilated by vital processes and so grown into. Its truth is more and more attained by living in communion with the Holy Spirit guiding into all truth. It is not that we may hope to know

[1] 2 Cor. iii. 18. [R. V.]

all truth at once. We know Him that is true and, following Him, we trust Him to lead us farther on and up. It may well be we have not the breadth of vision to see, nor the mental capacity explicitly to hold, all truth in its vast circumference. It is enough that we are held by truth and taken up into the embrace of the everlasting arms. "We are in him that is true, even in his Son Jesus Christ." Within the divine encompassing of that personal truth we shall progress, as we learn of Him, from knowledge to knowledge. Ours shall be a forever growing, that is, a living faith, entering more and more fully into the meaning of the inexhaustible revelation given to men "that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden"—hidden in Him in order to be revealed in Him. He is the true Light which lighteth every man.

APPENDIX

LECTURE I

NOTE 1 (page 8).—In *The Excursion,* Wordsworth has portrayed the virgin passion of a soul communing with the universe:

"What soul was his, when, from the naked top
Of some bold headland, he beheld the sun
Rise up, and bathe the world in light!
. . . . . .
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the Power
That made him: it was blessedness and love!

A Herdsman on the lonely mountain tops,
Such intercourse was his, and in this sort
Was his existence often times possessed.
. . . . . .
There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects, nor did he believe,—he *saw.*"

—*Book First.*

Compare these lines from Book Fourth:

> "This universe, . . .
> Glorious! because the shadow of thy might,
> A step, or link, for intercourse with thee."

NOTE 2 (page 10).—Mr. Spencer in another l declared that, as originally written, the last clause "By which all things are created and sustained," said, "The words did not express more than I me

LECTURE II

NOTE 3 (page 39).—"*Nature conceals God: Man reveals God;* for man by his intelligence above nature, and in virtue of this intelligence is scious of himself as a power not only independer but opposed to, nature, and capable of resisting, quering, and controlling her. As man has a l faith in this power, superior to nature, which dwe him; so has he a belief in God, a feeling, an ex ence of his existence."—JACOBI, *Von den Gottl Dingen*, as translated by Sir William Hamilton, *M physics*, Lecture II.

"We do not apprehend ourselves as wha really are when we conceive ourselves as pa nature, for we have become conscious that our r of life is human society and its history. Nature cannot show us all the reality in which we s

although she belongs to that reality, being herself a means to the existence of society; but it is in this society itself, this historical life, of which nature is thus a subordinate part and means, that we first reach the true reality, of which we must become conscious if our inner life is to have any fulness at all. For this reason we can no longer hope to find God by seeking Him in nature. God is hidden from us in nature because we do not find our whole selves there, we do not find there the full riches of that reality, which crowds in upon our consciousness. It is only out of life in history that God can come to meet us." —W. HERRMANN, *Der Verkehr des Christen mit Gott*, II. i. 6.

"There is always a half-consciousness that it must be *in human life* that the truest and fullest and deepest revelation of God is given. No other paper is fit to hold that awful writing."—PHILLIPS BROOKS, See Life of, vol. ii., p. 348.

Cf. the following:

"And if we would know what the *impresse* of souls is, it is nothing but God himself, who could not write his own name so as that it might be read, but only in rational natures."—JOHN SMITH, of *The Existence and Nature of God*, chap. i.

NOTE 4 (page 49).—In a later part of the same

book, Newman wrote: "Conscience is a personal guide, and I use it because I must use myself; I am as little able to think by any mind but by my own as to breathe with another's lungs. Conscience is nearer to me than any other means of knowledge. And as it is given to me, so also is it given to others; and being carried about by every individual in his own breast, and requiring nothing besides itself, it is thus adapted for the communication to each separately of that knowledge which is most momentous to him individually,—adapted for the use of all classes and conditions of men, for high and low, young and old, men and women, independently of books, of educated reasoning, of physical knowledge, or of philosophy. Conscience, too, teaches us, not only that God is, but what He is; it provides for the mind a real image of Him, as a medium of worship."—*Grammar of Assent*, Part II., chap. x., sec. 1.

NOTE 5 (page 53).—"If we choose to sum up under the name of the Infinite that which stands opposed to particular finite manifestations, we may say that the capacity of becoming conscious of the Infinite is the distinguishing endowment of the human mind, and we believe that we can at the same time pronounce, as a result of our considerations, that this capacity has not been produced in us by the influence of experi-

ence with all its manifold content, but that having its origin in the very nature of our being, it only needed favouring conditions of experience for its development." —LOTZE, *Microcosmus*, vol. i., book v., chap. v.

NOTE 6 (page 57).—Bishop Westcott, *The Speaker's Commentary*, on St. John i. 3, 4, says:

"It would be difficult to find a more complete consent of ancient authorities in favour of any reading, than that which supports the second punctuation," that, namely, which I have followed. See also Bishop Westcott's long note at the end of the chapter.

In any reading, however, the passage quoted asserts an expression of the Word in creation. Of course it will be understood that the passage is here quoted without claiming for it, at this stage of my argument, any unique authority.

NOTE 7 (page 63).—"Nam res ipsa quae nunc christiana religio nuncupatur erat apud antiquos, nec defuit ab initio generis humani, quousque ipse Christus veniret in carne, unde vera religio quae jam erat, coepit appellari christiana."—*Retractationes*, lib. i., cap. xiii., 3, *De Vera Religione*.

"When, then, religion of some sort is said to be *natural*, it is not here meant that any religious system has been actually traced out by unaided Reason. We

know of no such system, because we know of no time or country in which human Reason *was* unaided."

. . . . . .

"No people (to speak in general terms) has been denied a revelation from God, though but a portion of the world has enjoyed an authenticated revelation.—NEWMAN, *University Sermons*, pp. 17, 18.

NOTE 8 (page 66).—Regarding the historic progress recorded in the Old Testament, Archbishop Temple wrote:

"But however true it be that this progress corresponds exactly throughout with the necessary working of the great moral principles implanted in the spiritual faculty, it nevertheless remains true also that all this teaching in its successive stages is given by men who did not profess to be working out a philosophical system, but who claimed to bring a message from God, to speak by His authority, and in many cases to be trusted with special powers in proof of possessing that authority. Looking back over it afterwards we can see that the teaching in its successive stages was a development, but it always took the form of a revelation. And its life was due to that fact."—*The Relations between Religion and Science*, pp. 143, 144.

And, again,

"At first sight it seems to follow that, being an

evolution, it may well be no more than the outcome of the working of the natural forces. But look closer and you see the undeniable fact that all these developments by the working of natural forces have perished. Not Socrates, nor Plato, nor Aristotle, nor the Stoics, nor Philo have been able to lay hold of mankind, nor have their moral systems in any large degree satisfied our spiritual faculty. Revelation, and revelation alone, has taught us; and it is from the teaching of revelation that men have obtained the very knowledge which some now use to show that there was no need of revelation."—*Ibid.*, pp. 157, 158.

LECTURE III

NOTE 9 (page 70).—"A 'thing-in-itself' which, by impressing the percipient mind, shall furnish the 'matter' for which categories provide the 'form,' is a way out of the difficulty (if difficulty there be) which raises more doubts than it solves. The followers of Kant themselves make haste to point out that this hypothetical cause of that which is 'given' in experience cannot, since *ex hypothesi* it lies beyond experience, be known as a cause, or even as existing. Nay, it is not so much unknown and unknowable as indescribable and unintelligible; not so much a riddle whose meaning is obscure as mere absence and vacuity

of any meaning whatever."—A. J. BALFOUR, *The Foundations of Belief*, p. 144.

"One may theoretically ask whether the world of science, the world that *appears* to us, is exactly the real world, existing outside of us. It is thus that in the philosophy of Kant the famous question as to *the thing in itself* is stated. But it is equally certain that in the name of that philosophy this question ought logically to be discarded. One is astonished that the author of *The Critique of Pure Reason* did not immediately close that door opened to scientific scepticism. After his critique, in fact, it is evident that that substratum which some are forced to imagine as a support to phenomena—that the indeterminate and indeterminable substance that they represent beneath the forms and qualities of things,—is both a non-being and nonsense. *Das Ding an sich ist ein Unding.* (The thing in itself is an unthing.) It is a remnant of ancient metaphysics which ought to be eliminated from modern philosophy."—A. SABATIER, *Outlines of a Philosophy of Religion*, pp. 304, 305.

NOTE 10 (page 78).—The Duke of Argyll, referring to the philosophy of Sir William Hamilton, and its assumption of entities which can be thought of as having no relation to ourselves or any other existence, writes:

"Now, as the very idea of knowledge consists in the perception of relations, this affirmation is, in the purest sense of the word, nonsense—that is to say, it is a series of words which have either no meaning at all or a meaning which is self-contradictory. It belongs to the class of propositions which throw just discredit on metaphysics—mere verbal propositions, pretending to deal with conceptions which are no conceptions at all, but empty sounds. The 'unconditioned,' we are told, 'is unthinkable;' but words which are unthinkable had better be also unspeakable, or at least unspoken. It is altogether untrue that we are compelled to believe in the existence of anything which is 'unconditioned'—in Matter with no qualities—in Minds with no character—in a God with no attributes. Even the metaphysicians who dwell on this distinction between the Relative and the Unconditioned admit that it is one to which no idea can be attached. Yet, in spite of this admission, they proceed to found many inferences upon it, as if it had an intelligible meaning." —*The Unity of Nature*, pp. 153, 154.

NOTE 11 (page 94).—Compare these lines from the same poet:

". . . progress man's distinctive mark alone,
Not God's and not the beasts': God is, they are,
Man partly is and wholly hopes to be.
Such progress could no more attend his soul

Were all it struggles after found at first
And guesses changed to knowledge absolute,
Than motion wait his body, were all else
Than it the solid earth on every side,
Where now through space he moves from rest to rest."
—*A Death in the Desert.*

LECTURE IV

NOTE 12 (page 107).—Dr. Andrew Seth finds it "true that each Self is a unique existence, which is perfectly *impervious*, if I may so speak, to other selves —impervious in a fashion of which the impenetrability of matter is a faint analogue. . . . The very characteristic of a self is this exclusiveness."—*Hegelianism and Personality*, pp. 227, 228.

NOTE 13 (page 116).—"Being without self-being is entirely and universally impossible. But a self-being without consciousness, and again a consciousness without self-consciousness and at least an implied personality, is just as impossible; the one as well as the other is but empty words."—JACOBI quoted by MANSEL, *The Limits of Religious Thought*, Note xxiii., on Lecture III.

NOTE 14 (page 120).—"In point of fact we have little ground for speaking of the personality of finite beings; it is an ideal, which, like all that is ideal,

belongs unconditionally only to the Infinite, but like all that is good appertains to us only conditionally, and hence imperfectly."—LOTZE, *Microcosmus*, vol. ii., book ix., chap. iv., sec. 4.

"Perfect Personality is in God only, to all finite minds there is allotted but a pale copy thereof; the finiteness of the finite is not a producing condition of this Personality, but a limit and a hindrance of its development."—*Ibid.*, vol. ii., book ix., chap. iv., sec. 5.

LECTURE V

NOTE 15 (page 134).—In the passage referred to Dr. Fairbairn says:

"God inspires, man reveals: inspiration is the process by which God gives; revelation is the mode or form—word, character, or institution—in which man embodies what he has received."

This statement seems to me not accurate. Of some human utterance—an oration or a poem—we may say it is inspiring. Thus it is possible for man, as an instrument, to inspire man. God can be revealed, however, only by God.

NOTE 16 (page 138).—"For the truth is that the voice of men is calculated to be heard, but that of God to be really and truly seen. Why is this? Be-

cause all that God says are not words, but actions which the eyes determine on before the ears."—PHILO JUDAEUS, *On The Ten Commandments*, xi.

NOTE 17 (page 139).—"For the New Covenant having been known and preached by the prophets, He who was to carry it out according to the good pleasure of the Father was also preached, having been revealed to men as God pleased; that they might always make progress through believing in Him, and by means of the [successive] covenants, should gradually attain to perfect salvation. For there is one salvation and one God; but the precepts which form the man are numerous and the steps which lead man to God are not a few."—S. IRENAEUS, *Contra Haereses*, book iv., ix., 3.

LECTURE VI

NOTE 18 (page 176).—Dr. Stalker criticises the position taken in "The Mind of the Master," and says:

"Dr. Watson speaks as if the words of Jesus were the long neglected but rich source of dogmas, where anyone can lay his hand on them, as on the eggs in a discovered nest, and find his creed made-and-ready."

. . . . . .

"When we go to the words of Jesus for the articles of a creed, is not this to mistake the genus to which

these words belong? The difference between religion and theology may be hard to define, but it is not hard to feel; and surely the words of Christ belong not to theology but to religion. They are *kerygma*, not dogma; nature, not science."

. . . . . .

"A strong corroboration of this view may be found in the form in which Jesus left His words. He did not write them down Himself, but entrusted them to the memory of His disciples, although these were not men of literary culture. This was not because He was indifferent on the subject. On the contrary, never has there lived a son of Adam to whom it has been so imperative a necessity to be remembered after death; and He took the most elaborate and far-sighted measures to secure this end. But His anxiety was not that of the professor, who dictates the *ipsissima verba* of his paragraphs, or of the jurist, who inscribes his decrees on tables of stone."—*The Christology of Jesus*, pp. 22–25. Cf. R. H. HUTTON, *Theological Essays*, Macmillan & Co., 1880, p. 115.

NOTE 19 (page 193).—A by no means unfriendly critic, indeed the most appreciative critic who has written in English regarding this theology, confesses the inadequacy of Ritschl's representation of the divinity of Christ. "His prohibition of any deeper

investigation of the problem must be set aside; and his own essays in that direction inconsistently made must be pronounced as altogether inadequate."—A. E. GARVIE, *The Ritschlian Theology*, p. 296.

NOTE 20 (page 194).—Bishop Westcott, after a long note regarding the readings of this passage, sums up as follows:

"On the whole, therefore, the reading *God only-begotten* must be accepted, because (1) It is the best attested by ancient authority; (2) It is the most intrinsically probable from its uniqueness; (3) It makes the origin of the alternative reading more intelligible.

"An examination of the whole structure of the Prologue leads to the same conclusion. The phrase, which has grown foreign to our ears though it was familiar to early Christian writers, gathers up the two thoughts of sonship and deity, which have been separately affirmed of the Word (vv. 14, 1)."—*The Speaker's Commentary*, on St. John i. 18, p. 33.

NOTE 21 (page 195).—In the last clause, noticeable in the Greek is the absence of articles.

"This glory of the Incarnate Word is described as being 'glory as of an only son from his father,' a glory, that is, of one who represents another, being derived

from him, and of the same essence with him. The particle of comparison and the absence of articles in the original show that the thought centres in the abstract relation of father and son; and yet in the actual connection this abstract relation passes necessarily into the relation of 'the Son' to 'the Father.'" —BISHOP WESTCOTT, *The Speaker's Commentary*, on St. John i. 14, p. 12.

NOTE 22 (page 203).—The objections to the various Kenotic theories have been set forth by A. B. Bruce, *The Humiliation of Christ*, pp. 222–249, and, more recently, by Principal John Caird, *The Fundamental Ideas of Christianity*, vol. ii., pp. 127–134. Among recent works treating of the general subject are:

The Incarnation of the Son of God, Lecture VI., also *Dissertations on Subjects connected with The Incarnation*, Canon Gore.

The Conditions of Our Lord's Life on Earth, Canon A. J. Mason.

The Kenotic Theory, F. J. Hall.

It is also considered by Dr. Fairbairn in *The Place of Christ in Modern Theology*, div. iii., chap. ii.; and in *Outlines of Christian Theology*, by W. N. Clarke; and in *The Ascent through Christ*, by Griffith Jones, pp. 283–286.

NOTE 23 (page 203).—St. Cyril's immediate refer-

ence is to our Lord's physical growth as being in accordance with the "economy," or method, of the Incarnation. On Cyril's use of the word, economy, see Gore, *Dissertations on Subjects connected with The Incarnation*, p. 151, where the passage referred to is quoted and commented upon.

NOTE 24 (page 207).—Of this Bishop Garrett in the Baldwin Lectures for 1890 treated. *The Philosophy of the Incarnation*, pp. 71, *et seq.* The literature on the subject will be found referred to, and the subject profoundly presented, by Bishop Westcott, *The Epistles of St. John*, pp. 286–328.

LECTURE VII

NOTE 25 (page 233).—

> "What lacks, then, of perfection fit for God
> But just the instance which this tale supplies
> Of love without a limit? So is strength,
> So is intelligence; let love be so,
> Unlimited in its self-sacrifice,
> Then is the tale true and God shows complete.
> Beyond the tale, I reach into the dark,
> Feel what I cannot see, and still faith stands:
> I can believe this dread machinery
> Of sin and sorrow, would confound me else,
> Devised—all pain, at most expenditure
> Of pain by Who devised pain—to evolve,

By new machinery in counterpart,
The moral qualities of man—how else?—
To make him love in turn and be beloved,
Creative and self-sacrificing too,
And thus eventually God-like, (ay,
'I have said ye are Gods'—shall it be said for nought?)
Enable man to wring, from out all pain,
All pleasure for a common heritage
To all eternity. . . ."

—BROWNING, *The Ring and the Book*, x.

NOTE 26 (page 240).—"There is no foundation for the widely spread notion that ἐκκλησία means a people or a number of individual men *called out* of the world or mankind. In itself the idea is of course entirely Scriptural, and moreover it is associated with the word and idea 'called,' 'calling,' 'call.' But the compound verb ἐκκαλέω is never so used, and ἐκκλησία never occurs in a context which suggests this supposed sense to have been present to the writer's mind. Again, it would not have been unnatural if this sense of *calling out* from a larger body had been as it were put into the word in later times, when it had acquired religious associations. But as a matter of fact we do not find that it was so. The original *calling out* is simply the calling of the citizens of a Greek town out of their houses by the herald's trumpet to summon them to the assembly and Numb. x. shews that the

summons to the Jewish assembly was made in the same way."—F. J. A. HORT, *The Christian Ecclesia*, pp. 5, 6.

NOTE 27 (page 245).—Since the delivery of this lecture there have come to my notice these recent words by Dr. F. G. Peabody:

"And what, again, is the place of a Christian teacher or preacher in such a time? He is like one who has at his command some tremendous source of physical power, such as the cataract of Niagara provides, and who proposes to utilize this power in the service of the world. The stream has flowed for ages, abundant and unspent, but for the most part it has been rather a spectacle to admire than a power to use; and when, from time to time, timid ventures have been made to use it, they have come to harm by the very excess of power which they have not learned to control. At last arrives the new opportunity of the modern world. The miracles of modern invention and organization provide an adequate channel for the distribution of this mighty power through all the varied and correlated needs of men, and the task of the modern engineer, unprecedented in its opportunity, is to direct and control the power itself. Never before has the world seen the mechanism of the social order adapted as it now is for the conveyance of social energy. The

ample channel, thus provided, waits for the power of the Christian life, and as the sufficient stream leaps forth into the varied activities of the world, it sings as it flows, 'I came that they may have life, and may have it abundantly.'"—*Jesus Christ and the Social Question*, pp. 357, 358.